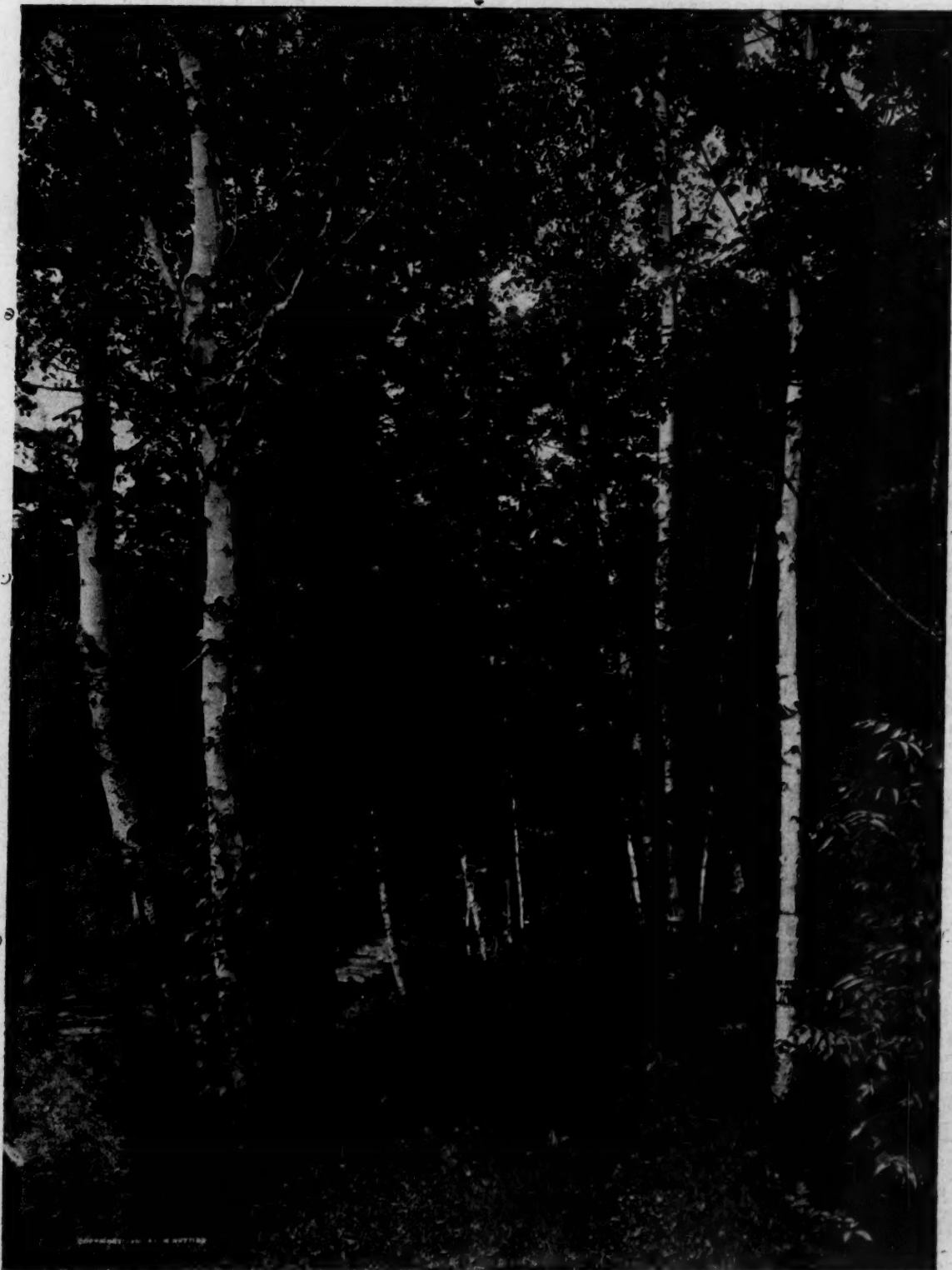


THE CONGREGATIONALIST AND CHRISTIAN WORLD

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27 June 1903

Number 26



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A NEW ENGLAND WOODPATH IN JUNE

Fitchburg and Vicinity

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and Christian World

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THE CONGREGATIONALIST

and Christian World

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THE CONGREGATIONALIST

Saturday
27 June 1903

and Christian World

Volume LXXXV III
Number 26

Event and Comment

Next Week

The July Christian World Number

(Of special interest to persons attending the National Education Association)

A Cover Portrait of President Eliot with an Appreciation by Rev. George A. Gordon, D. D.

A Group of Chicago Women Educators, their Personality and their Work, by Ella G. Ives.

On Horseback Through the Yellowstone Park (with original illustrations), by Rev. C. H. Patton, D. D.

The Outlook for Religion in the Far West, by H. A. Bridgman.

Americans as Sargent Portrays Them, by Estelle M. Hurll.

Work Among the Breaker Boys, by Allan Sutherland.

The Stolen Coat (a story), by Alice Brown.

A Sabbath on the Equator, by Rev. E. E. Strong, D. D.

What Gervais Gave to His Country (a story), by Caroline K. Herrick.

Commencement Features

Commencement Sunday at Amherst was made notable by the unveiling of an excellent likeness of Dr. Joseph Hardy Neesima, whose service to modern Japan as a Christian educator can scarcely be overestimated. President Hopkins of Williams warned youth against modern atheistic, pessimistic and realistic fiction and urged them if they must be pagans to be pagans of the old noble Stoic type. President Seeley of Smith College told the young women graduating that "suffrage is not a natural right but a political expedient" and that their influence on civic life is not dependent upon the ballot. President Buckham of the University of Vermont defended American business men and captains of industry from the charge so often brought against them that they are sordid, materialistic and cruel in their business relations. President Hyde of Bowdoin differentiated between the evils of life and the sins of men, and pointed out the particular mission of the educated man in putting an end to the evils of ignorance. Rev. Dr. George A. Gordon set forth to Wellesley's students the various forms of friendship and the different ways in which sisterliness may be revealed, the highest form being service of the humble and the inferior by the superior woman. At Abbot Academy Rev. Allen E. Cross of the Old South Church, Boston, preached an original and suggestive sermon on the Missing Elective, and showed how defective our educational system is in its absence of provision for training in the art of prayer or talking with God. At Yale President Hadley's address was an exposition of the reason why mankind reveres self-abnegation and a social spirit in its heroes more than any other qualities. The formal opening of the

great Woolsey Auditorium and the dedication of the splendid new Woodberry organ came the night before, and was an imposing function. Yale now has an adequate audience room where her great academic functions may be held, to the comfort of not less than three thousand people.

Commencement Preaching

The calling of the preacher is still honored by the selection of speakers for baccalaureate addressers, the large majority being ministers. Several editors also appear in the list, with here and there one in some other profession. But nearly all the addresses were of the nature of sermons. The religious note was the dominant one in all these messages to young men and women passing from school and college to the responsibilities of active life in the world. The Commencement season witnesses anew to the fact that the American people regard religion as essential to the success of their youth and to the life of their nation.

University or College

"Shall he attend the university or the college?" This is a question which many families are discussing, and many students who are approaching the end of their preparatory studies. No categorical answer would apply to all. The university may offer the broader outlook to the youth whose vision is adapted to it. The college life, however, gives to the undergraduate a social value often not found in the university. "These are hordes, not societies," said a Commencement orator at a school anniversary last week, as he was describing the big classes of the university. Many a young man of retiring disposition or uncertain of himself is lost in such a multitude. He does not discover himself during his whole course, and thus fails to get one chief gain of higher education. In the college the student knows all his own class through daily contact, knows the president and faculty, and many in the other classes. He feels himself a part of the whole institution and all its varied forms of life unite to mold him. The average youth, in our judgment, secures richer results through belonging to a college than through membership in selected departments of a university. In post graduate studies he will usually find the greatest advantage in the university.

Preparatory Schools and Their Needs

Elsewhere in this paper will be found reference to the significant happenings at Bradford Academy, and at Phillips Exeter and Phillips Andover during the past week. Anything that

contributes to strengthening these ancient and honorable preparatory schools and others like them is to be welcomed with delight. The public high school serves admirably for some youth. The old-fashioned academy and preparatory school suits others better. The atmosphere that age creates few public schools can have, and the spirit of comradeship and *esprit de corps* that dormitory life and society life establish is admirable in the main. Moreover the Christian preparatory school such as New England set up in the days of its glory and such as our denominational Education Society is fostering now in the West and Interior is a factor in making Christian citizens that the state-supported secular school never can be. It is significant of the importance which the secondary school has in the thought of one of our Napoleons of education that President Harper of Chicago University has just announced that Chicago University expects to put no less than \$3,000,000 into establishing and enriching the preparatory schools in and about Chicago which are affiliated with the university and which feed it.

Retirement of Secretary Daniels

The home secretary of the American Board will complete ten years of service next October, at which time he will retire from that office. He was elected to succeed Dr. E. K. Alden at the time when differences of opinion as to the policy of the board reached their climax, and the task to which he was called was difficult. He has served the board with consistent fidelity and to the full measure of his ability. He has been clerk of the Prudential Committee during his entire term, and when at times the other secretaries have been absent or ill he has had temporary charge of every mission and nearly all the publications of the board. He has presented the work of foreign missions effectively in a large number of the churches. His decade of labor and study has made him familiar with the whole field of missions, and his retirement will take away from the rooms a valued officer and friend. Dr. Daniels has been absent for a vacation of several weeks on the Pacific coast. He has now returned to Boston and will perform the duties of his office, except the correspondence with the churches, until the annual meeting at Manchester, N. H., next October.

A Campaign for the Young People

Owing partly to the coming of Mr. H. W. Hicks into the secretariat of the American Board and of Mr. Don O.

Shelton into that of the Home Missionary Society, both of whom are young men touched with the aggressive Y. M. C. A. spirit, there has been a marked increase of effort in those societies to deepen and extend the interest of young people in missionary work. With that end in view several conferences were held in different parts of New England last winter and now the six societies have heartily united in planning a movement on a broad basis which promises to secure for the boards in due time the support and service of our energetic, enthusiastic Congregational youth. At a meeting in New York last week of representatives of the six societies, their special executive committees were asked to create a committee on young people's missionary work consisting of one representative of each society. That committee, when constituted will plan helpful conferences at important centers to discuss the best methods of developing vital interest and effective action in the local churches. It will also prepare and issue a special young people's literature of missions and devise plans for interesting in missions young business men of our churches. This is a large undertaking but the men behind the movement are capable of carrying it to success. Aggressive work at home and abroad needs no one thing more than the warm, persistent support of Christian young people under thirty years of age. The new department in the *Missionary Herald* for this special purpose is a step in the right direction. We shall follow with interest the carrying out of the excellent ideas formulated at New York.

Making Public Opinion

A recent paragraph in these columns has called forth comment, especially on the ground that public opinion on moral questions must be stimulated by personal appeals or it is too sluggish to express itself. Our paragraph was suggested by several requests to write to public officials representing that various measures ought to be taken by them, particularly by a personal letter from Mr. Herbert Welsh urging us to demand from the President, the secretary of war and other officials, the full publication of the report of General Miles on the Philippines. Mr. Welsh intimated in his letter that parts of the publication had been withheld for unworthy reasons and evidently sought to impress these officials that there was a spontaneous outburst of indignant public sentiment against their action. Secretary of War Root, in response to an inquiry from the *New York Independent*, replies that he has been informed that Mr. Welsh addressed letters to all the persons named in *Who's Who in America*, 11,151 in number. Of these, 76 wrote as requested, 98 forwarded Mr. Welsh's letter to the War Department, 18 of them without comment and 80 with strong expressions of disapproval of it. The silence of the 11,377 other persons to whom the letter was sent was no less significant. The 76 persons who wrote asking for the full publication of General Miles's report were informed by the secretary of war that the report had been published in full two weeks before Mr. Welsh's letter was sent—as had been plainly stated in the press. This effort to impress the Administration as to the state of public opinion seems to

have succeeded somewhat differently from Mr. Welsh's expectation. The suggestion we intended to make and would make now, is that persons appealed to by would-be reformers to make public opinion should carefully examine the statements, to see if they are true, on which they are asked to base their arguments addressed to public officials.

The International Missionary Union

For a score of years an association bearing the above name has held an annual session—first at Niagara Falls, later at Thousand Islands Park, and since 1886 at Clifton Springs, the late Dr. Foster generously offering the members free entertainment for a full week in the buildings and grounds of the great sanitarium. From the beginning the assemblage has been unique in that it is constituted exclusively of missionaries; including not only those at home on furlough, but veterans permanently retired and also persons under appointment for the foreign field. In all more than 1,100 members have been enrolled, and in the recent gathering nearly 160 were present, representing all the leading denominations, and coming from almost every unevangelized region under the sun, including about forty each from India and China, with half as many more each from Africa, Japan, Turkey, South America, etc. Three daily sessions were held in the tabernacle, seating 500, which Dr. Foster built largely for the uses of the union. From first to last slight place was given to theorizing or argument, but facts and experiences were presented in refreshing abundance, the numerous speakers confining themselves mainly to what they had seen and had heard. Each evening one or more of the great fields was presented, the missionaries representing them sitting together upon the platform and each one in turn setting forth some phase of the situation. Other sessions were devoted to medical missions, to the intellectual and industrial side of evangelization. The American Board was represented by nearly a score of persons, including Dr. Chauncey Goodrich and wife of the North China Mission, Mrs. Mary A. Williams and Mrs. Lydia C. Davis of the Shansi Mission, with Dr. J. H. House of the European Turkey Mission and Miss Ellen M. Stone. Such meetings not only make for Christian unity but they call the attention of many outsiders to the dignity and joy of the missionary calling.

English Differences over the Education Act

The Anglican Bishop of Worcester has just made the interesting admission that the Education Act had put back for decades the growth of amicable relations between churchmen and labor leaders in England. Prosecutions of Nonconformists under the act, for nonpayment of rates, have begun in Derbyshire, and the Passive Resistance League's representative and eminent Nonconformist leaders have been in court witnessing the first trials and holding mass meetings of citizens interested sympathetically in the outcome of the cases. The difference of opinion between Principal Fairbairn and Prof. John Massie and other Oxford Nonconformists as to

the Passive Resistance movement grows acute, both Principal Fairbairn and Professor Massie having written letters to the *Times* setting forth their respective positions. The *British Weekly* does not hesitate to pronounce Principal Fairbairn's letter amazing in its credulity as to what fine things may be expected from the Anglican laity and clergy in carrying out the act, and it proceeds to show how in case after case the make-up of the new councils has been adverse to Free Churchmen.

A King—but Under Suspicion

Great Britain formally, and several of the other European Powers informally, have made known to the new Servian dynasty that recognition of it is dependent upon the new king's arrest and punishment of the men guilty of the horrible murders which made possible his election. Russia and Austria, while they have in a way recognized the new king, also are included in this protest. The plight of the new monarch is trying. The army which made him caused the massacre. To even attempt to punish the guilty will imperil his tenure. But to be boycotted by Europe is a fact not pleasant to contemplate, either from the standpoint of peace of mind or of political security. We are glad to know that the United States is standing with Great Britain in this matter. Mr. Jackson, who is both minister to Greece and Serbia, was on his way to Belgrade when the overturn came, and will not present his credentials to King Peter until the latter has made his policy clear by his deliverance at the time of his formal recognition. The religious ceremonies in Belgrade last week, at which the metropolitan of the Orthodox-Greek Church accepted the massacre as "a work of God" and proclaimed the loyalty of the church to the new dynasty, shocked Christendom, and should have made thousands of converts in Europe to the principle of separation of Church and State. A free church is not forced to assign to God deeds that are ungodly.

The State vs. the Nation

With collapse of the United States Ship Building Company and the effort of creditors to secure themselves against loss, litigation has begun in the courts of Virginia and New Jersey to attach property of the United States in the form of new vessels for the navy now building in the shipyards of the trust that has gone to pieces. Attorney-General Knox, Secretary of the Navy Moody and back of them the Cabinet and the President are asserting the supremacy of the nation over the state. They deny the right of state courts to hinder in any way the efforts of the Federal authorities to complete the vessels now building or to so deal with them as to further national interests. It is an interesting new development of the perpetual clash between state and nation in which victory more and more goes with the larger unit. The supremacy of the nation in matters concerning itself was a principle of law settled long ago. National defense dependent upon an adequately equipped and sufficiently large navy cannot be hindered by the claims of litigants in state courts.

Prelate and Pioneer Celebrity Manager

The death of Cardinal Vaughan, highest dignitary of the Roman Catholic Church in England, removes a representative of one of the old aristocratic English Catholic families, whose social sympathies have been far less prominent than were Cardinal Manning's, whose relations with Protestantism have been invariably hostile, whose co-operation with the Irish Catholics has been half-hearted, and whose policy as a whole has been obscurantist and detrimental to the interests of Catholicism in England.

Major J. B. Pond, lecture manager for nearly thirty years, under whose auspices many of the most eminent American and British authors, explorers and celebrities of various sorts have toured the country to their and his enrichment, died last week in Jersey City, after an operation involving amputation of a leg. Major Pond was a rough-hewn character, with an eye for success, whose reminiscences of the celebrated people whom he has known and toured with are unlike any other reminiscences in their *naïveté*. The "lyceum" of old and the present-day professionally-directed lecture system have done much to make the American people an intelligent people, and of professional managers no man has done more for this form of popular education than Major Pond.

Where The Sunday School Editorial Association Halts

The lesson editors held their annual session, June 16-18, at Clifton, Mass., in "Dike Rock Cottage," the delightful home of Mr. W. N. Hartshorn, chairman of the executive committee of the International Sunday School Association. Public attention would have been attracted to such a gathering, no matter where held, because of the large interests involved, but in this case great expectation was aroused by the heralding that was given it through the daily papers. Never was an assembly of any sort better exploited beforehand.

With the exception of the Presbyterian (North) and the Southern Baptist, whose lesson editors were unavoidably absent, all the principal denominations, North and South, and many of the smaller ones, were represented, together with a number of private publishers. The constituency for which these editors stand is about fifteen millions, while the circulation of their periodicals runs away up into the seven figures.

The Christian world ought to gain much from the coming together of men engaged in work so important. Presumptively, each denominational publishing house is employing the best editor it can find to have charge of its lesson helps. By consultation, comparison and discussion, results should be reached that will make the lesson periodicals of all much better. In this session there was the freest and frankest expression of opinions, without disturbing at all the sense of brotherhood. Each one contributed what he could to the good of all. The thought of being competing rivals seemed to have been dismissed, while that of being co-workers took its place. The idea of syndication, by which maps, illustrations and such lesson material as Orient-

alisms, etc., should become accessible to all, was reduced to experimentation.

While in these and other particulars the session has done much in which we can cordially rejoice, in two respects the gathering was disappointing. First was its refusal in any way to recognize the Religious Education Association. It declined to do so simple a thing as to pass a resolution saying that it would be glad to receive any help which that organization might be able to give it. This action was due to the feeling of the majority that the Religious Education Association, in spite of its expressed denial, is likely to be a rival to the International Sunday School Association. Let the Religious Education Association show that it can be a valuable coadjutor and nothing else before we lend any countenance to it—this was the sentiment which prevailed. A fairer and more Christian attitude, certainly, was not too much to expect from the lesson editors.

The second disappointment lies in its attitude with relation to advanced courses. For some reason or other the lesson editors have experienced a great change of heart. Two years ago they unanimously requested the International Lesson Committee to prepare an advanced course of lessons. It was because of their urging that a course was prepared. That course was turned down by the Denver convention. The Lesson Editors' Association is now so divided that a higher course would not receive a majority vote. Here again they were frightened at a bugbear, the idea of breaking still further into the scheme of one lesson for all the school. One would think that they had studied pedagogics to little purpose, or had not studied it at all. Some of them have the Utopian idea of making up for the defects of the International lesson system by graded supplemental studies of five to ten minutes' duration, extending from the simple to the profoundest matters of Bible study, which is much like making the sprinkling of a few drops of water upon one take the place of a bath. If the International Sunday School Association, its lesson committee and the lesson editors all declare that there shall be no graded system of lessons, they must not be surprised if by their attitude they prepare the way for a convention that will give to the people one for which there is such a loud demand—a demand, not from ignoramuses or cranks, but from our best educators and most intelligent and instructed laymen. The best way to prevent a split is to make it possible for those with high and sensible ideals to remain in the association with self-respect.

The value of the symbol was well revealed last week in Boston. The Liberty Bell, which rang out in Philadelphia the peals of joy which announced the signing of the Declaration of Independence, was loaned for a season to Boston to be a feature in the Seventeenth of June celebration. It had homage from thousands of people drawn to Boston from a territory many miles distant from the golden dome. Children were made to feel that to touch it was a sacrament. Adults cheered and wept as it passed along the streets. Admirable was the forethought that arranged that on its way back to the City of Brotherly Love it should be taken down to Plymouth and placed side by side for a brief time with sacred Plymouth Rock.

How the Revival May Come

We are all seeking something that shall make church life more potent and the Christian religion more effective in the world. In behalf of this we hold conventions, initiate forward movements and plan fresh campaigns. But in many minds the conviction is growing that what we need is not an expedient but a dynamic, and observant men on the watch-towers of Zion are beginning to point out this need in language that must compel attention. On another page in this issue we give space to an extract from the sermon of Dr. van Dyke before the last Presbyterian General Assembly and to another from the sermon preached by Rev. E. M. Chapman to delegates from the Vermont Congregational churches assembled at Burlington week before last. We count them among the most significant utterances in which the season abounds and we ask our readers to ponder upon the words quoted. They have application not alone to the bodies to which they were first addressed but to the questioning, yearning mood to be found in so many of our churches the country over.

Both men say in substance that the recovery of vital, enthusiastic faith will bring to the individual Christian and the church the inward peace and the out-propagating power which now they seem to lack. Both men sense and appreciate the modifications in Christian theology necessitated by the modern movement in thought, and it is worth noting that it is from such men as they and not from the ultra orthodox camp that this summons comes. And they are right. We all need to heed the call. The progress of Christianity in the apostolic days, its advance among non-Christian nations, can be understood only as we realize how much their faith meant to the apostles and missionaries personally. Because it made them pure and happy and hopeful they were able to spread the contagion of that kind of living wherever they went.

So it will always be. If we have little power to attract men into the Christian life it is because we do not convince our friends and our neighbors that we have richer resources, firmer hopes and more enduring comfort than they possess. Once let the world about us see that our belief in Jesus Christ makes us strong to do and patient to suffer the will of God, and into that part of the world which we touch daily will come little by little a desire and an asking for the sources of our peace and our strength. To win our associates to Christ, then, we shall not have to join any special society or adopt any particular methods, but the life that is in us will bring to birth in them its prototype.

We have been passing through a period of severe criticism and reconstruction. We have not emerged from it yet and shall not for many a year, perhaps. But Christian preachers ought never to put the emphasis on the modifications of faith but on its substance. We are not to spend our entire life in verifying our beliefs, not even in clarifying and broadening them. We must live upon them. We must go into the chamber of death relying upon them. We must venture out on these beliefs into the sea of hu-

man doubt and need, confident that they will not only hold us but will prove a refuge to many storm-tossed ones.

After all, is there in these advanced days such a tremendous overturning of cherished beliefs? Are the being of God, the fact of Christ, the reality of the moral struggle, the peace and the victory which come to those who persevere in discipleship and service any less certain to our thought and vision than they were to our fathers? We do not believe it. All the preacher needs to do is to grasp and set forth the things that have not been and cannot be shaken. All the humble everyday Christian needs to do is to renew and strengthen his faith in the Lord Jesus Christ, in his message and his mission. To such a believer all things are as possible in the twentieth as in the first century. He can himself go in the strength and joy of his Lord day by day. He can communicate, perhaps through his lips, certainly through his life, to his neighbor the secret of gladness and triumphant living. That is how the revival may come.

Peacemakers

It is wonderfully easy to stir up a fight over religious matters. The dispute may begin about a method of administration, such as the incorporation of the church; or a theological question, such as adoption of a creed; or a personal difference, such as the discipline of a member. It seems to grow of itself, especially in small towns. It becomes the general topic of conversation. Neighbors take opposite sides. Families are divided, friends estranged by it.

The most persistent fighters are usually conscientious persons whose eyes are fixed on the object of the quarrel and whose minds are absorbed by it. They come to look on it as a holy war. From thinking of their opponents as mistaken, they soon come to regard them as deceitful and untrustworthy. Groups are formed who discuss the character of those on the other side, who welcome, enlarge and sometimes invent stories that disparage them. They even pray together over the strife, and take the Lord into their confidence as of their party.

It must be said regretfully that in many of these quarrels which blight communities, the pastor is the leader of one party against the other. His support is sought by both sides, and if either party secures it, that party is usually aided by circumstances to make him the leading issue.

The consequences of these church quarrels receive slight consideration by either party during the heat of the conflict. If they could see how great and permanent evils are likely to follow they would pause. War often has been declared confidently and even hilariously with no thought of the aftermath of battlefields.

The minister who allows himself to become the leader of a party instead of the pastor of the church commits himself to persons who, however loyal to him, stand before the community as partisans of a man who needs defense. He is almost certain not to remain long in that pastorate. The record of a church divided under his ministry follows him, even

though he move across the continent. Some conscientious men and women whom he has led his party against believe that he has wronged them. Their verdict spreads. The fact that the minister was the pastor of a party goes far to sustain their verdict. Able and devoted men are handicapped by a record of this sort which has followed them for many years. Young ministers of high purpose and promise are being drawn aside from their work to which they have consecrated their lives, and that by men older than themselves, often church officers who honor and love the pastors whose future they are helping to hamper.

The consequences to churches which have been drawn into quarrels are worse than to their pastors. The minister soon moves away. The contending parishioners become permanently distrustful of one another. Often the members in the minority organize a new church. They appeal to the community for sympathy and divide it. After awhile the acute dispute becomes chronic. Then it passes on to a new generation as an inherited disease. We know communities still torn over church quarrels more than half a century old. The original fighters are dead. The cause of the division has been forgotten but the divided churches remain, sometimes of the same denomination, sometimes of different denominations. Inter-marriages occur and the strife is renewed over the question which church the new family shall attend. Each fresh accession to the village life stirs afresh the embers of discord into flame as both sides repeat the arguments why the new comers should choose this church or the other.

We have drawn no picture of the imagination. We could point to a number of communities who would recognize their history in this sketch. There are others in which the strife is in its initial stage. In these are great opportunities for Christian service. Men and women who can keep cool heads and warm hearts, who would save the minister even from himself, who can discern the good in those on both sides, and turn attention from the evil, who have mercy on the children that as they grow to maturity will be drawn into the quarrel if it continues, have a divine call to do the Master's will at such a time. Let them see how small things are inflated to look like great principles which must be defended at any cost. Let them quietly arrest the stories that travel fast for the disparagement of their brethren and neighbors. Let them read daily in private the thirteenth chapter of first Corinthians, and pray lovingly for the pastor and for all the congregation. Let them look not on their own things but on the things of others. Let them rejoice in every sign of returning harmony. Thus they will earn for themselves our Lord's verdict of approval, "Blessed are the peacemakers: for they shall be called sons of God."

The retirement from official and formal service as pastor of Union Chapel, Manchester, Eng., of Rev. Dr. Alex. MacLaren, brings to a close one of the noblest ministries that the Christian Church in England has seen in many a day. The *British Weekly* credits him with having altered the whole manner of British preaching, and doubts whether any

preacher of the last fifty years, not excepting F. W. Robertson, has had a more profound and penetrating and transforming power. This may be true as to method of preaching, but it will be questioned as to body of thought set forth.

Social Democracy in Germany

"I regard socialism as an ephemeral phenomenon," said Emperor William of Germany three years ago, addressing a body of students and officers assembled at Charlottenburg. In the light of the steady increase of the vote of the Social Democratic party for more than a decade now it might occur to Herr Bebel or another leader of the masses to retort that they regard a monarchical form of government as not destined to live long.

On the ruins of "defunct and betrayed Liberalism," to quote Francis de Pressense, there is growing up on the Continent of Europe a great party with democratic aims, but hoping for a democracy that is social rather than individualistic in its aims and method. As Liberalism wanes and as autocracy claims—futilely—greater sanctity and power the increase in the number of adherents of the social program increases. Nor are signs lacking that in Great Britain and in the United States the Socialistic party bids fair to grow at the expense of a disintegrating "Liberalism" and "Democracy."

The meaning of the parliamentary elections just held in Germany is clear to him who runs if he will but read. Power is slipping away from the hands of the old landed aristocracy. Some of it has found shelter in the hands of a new class of rich captains of industry. But both have to reckon with the increasing political strength of the wage-earning and the consuming middle class. A Ministry dependent upon parliamentary indorsement of its policy for its life even now would fall. Such legislation as the Emperor and the Ministry can procure harmonizing with policies which the masses disapprove they get only through trades with the party of the Center. Thus the emperor goes to Canossa, and the Roman Church rules virtually in Protestant Germany.

Hostile to republicanism so long as it dared to be hostile, the Roman Catholic Church in South America, France and the United States now kisses the hand it once spurned. Today it is the bulwark of conservatism in France, Italy, Germany against the new uprising of the masses against *bourgeoise* exploitation of the many by the few. Some day it may capitulate to social democracy just as it did to individualistic democracy, but in the meantime it will be anathematized by the masses, and will play into the hands of secularism which, alas, is the darker side of the present day drift toward socialism the world over. This spirit is reflected strikingly in Zola's powerful story, *Truth*. Robert Blatchford, leader of the English Socialists, is now an avowed opponent of religion.

Fortunately it may be said that both in France and Germany with the emergence of the socialistic propaganda from the condition of theory only to one of political responsibility has come a lessening of the radicalism, an increase of the opportunist spirit and a willingness to evolve rather than a desire to revolt. And it is

this fact which indicates that, with the absorption of the left wing of the Liberals of Germany, France and England, social democracy will be a less disturbing factor in history than Emperor William and the Vatican and individualistic Protestantism imagine.

It is a deeply significant fact that defense of property has made partners in political affairs of orthodox Protestants and Roman Catholics in Holland. Men with memories of bitter feuds fought out on the field of battle; men with fundamentally different convictions respecting religion on its doctrinal and institutional sides are supporting the Kuyper Ministry.

Shall we see something of the kind in this country sooner or later? Already there are signs of Roman Catholics and Protestants drawing together on the matter of marriage and divorce as an offset against laxity born of individualism gone to seed. Socialism gone to seed is equally lax on this vital matter.

By evolution and not by revolution political man will pass, as has thoughtful religious man, from individualism to socialism, because dire experience will teach him that "every system involving community of interest must always fail until a man has as much appetite for what is right as for food—until a man's conscience grips him as painfully if he does not do right as his stomach does if he neglects to take nourishment." Premature socialization will teach everywhere as it is now teaching Australians, that the greed of all may be as rapacious as the greed of one.

The Christian as a Citizen

The better the men the better the nation. Good citizenship requires in its own sphere the highest qualities. If you lower the average of humanity, you injure the material with which national life must build. If you raise the average of manliness, making stronger and purer men, you are exalting the nation. Is there any method for the essential bettering of men more effective than simple and active faith in Christ as the Redeemer and example of men?

The present influence of Christian citizens is not all that could be wished, but it is beyond all reasonable question the best element of our national life. It is not ideal, it is not beyond severe and just criticism, but when all is said it is the leaven that is leavening the lump. Christian faith and the atmosphere created and sustained by Christian faith are the mainstays of civic righteousness.

Men have found fault with the influence of the Christian spirit in national life on two opposite grounds. It is urged that Christians are too broad, because they feel themselves citizens of a world-wide kingdom; and, on the other side, that they are too narrow, bound to impossible ideals of unpractical righteousness and so unfitted to accept those compromises without which popular government is impossible. These are indubitable extremes of Christian thinking which in some individuals have worked against patriotism and destroyed good citizenship, but they are excesses of tendencies which in their right proportion are of the utmost value to the state. The world-

wide community of Christian sympathy guards the nation from the folly and loss of a narrow-minded greed and arrogance, while the Christian's insistence on ideal righteousness is a continual call to the people to come up to a higher level of moral life.

It must be remembered that we are dealing neither with ideal Christians nor with a perfect state. The perfected Christians are all in heaven, the Christian citizens on earth are only working toward perfection. And the imperfection of the state would fill us with despair if we did not believe also in its perfectability. The extreme of world citizenship is to be cured by an active participation in the work of the nation to which we owe allegiance; the extreme of insistence for others upon an ideal righteousness which cannot be sustained in practice must be avoided by a wise application of the higher Christian laws of proportion and good sense.

Were there in any state or town or city a solid nucleus of Christian citizens, righteous themselves and bearing witness by their lives to righteousness, alert, studious of public interests, faithful in public duty, considerate of the rights of others and strict in their judgment of the servants whom they place in office, the way of reform and of improvement would be far easier than it is. It is the inattention, the listlessness and division of Christian people, or their impracticability, upon which professional political jobbery thrives.

We ought to take more satisfaction in our citizenship. It is something to be proud of to be an American of these United States, a citizen of our state and town. We can never get the best that this relation offers us without faithfulness. Our political relation is an opportunity of influence for Christ. On this side also we have a talent, which too many of us, by inattention of thought and neglect of duty are hiding away unused, to our own discredit and great loss in the day of Christ.

In Brief

Western Reserve University made Prof. George Adam Smith a Doctor of Laws last week. Thus doctored he will surely recover his health.

Scanning the list of prize winners at Columbia University, you find evidence of the ambition and ability of the Jews, who more and more are taking possession of that city's business and intellectual life.

Many a word spoken in jest has a world of truth in it. Harvard Law School students, in a recent jesting classification of law, have divided it thus: Common law; equity; Standard Oil law; and lynch law.

The joint committee on publication at the Baptist anniversary meeting reported that 60,000 copies of Baptist newspapers would amply meet the present demand of that denomination. Baptists would be stronger if the demand were greater.

Pressure brought to bear at Washington has rightly led Secretary of War Root to instruct Governor General Taft and the Civil Commission to put aside the scheme for making the opium traffic a legalized monopoly. Japan is a safer model in this respect than Great Britain.

Our beloved friends, Rev. Dr. Joseph E. Roy and wife, celebrated last Sunday the fiftieth anniversary of their marriage and of his ordination to the ministry. We are planning to have some part soon in commemorating the long and noble service of Dr. and Mrs. Roy to Congregational churches and to the kingdom to which these churches belong.

An expert physician, after a wide survey of cancer areas, concludes that this disease is most prevalent in districts where beer and cider are largely drunk. He also finds that cancer which is contagious is most common in districts thickly wooded and well watered. This is helpful so far as it goes in showing how to avoid the dreaded scourge.

The representative of Unitarianism in Cuba, writing in the *Christian Register*, says that President Palma is a Presbyterian. It was known that he was not a staunch Roman Catholic and that in his present place he had to play an opportunist's part, but Mr. Nea adds an interesting detail, pregnant with importance should President Palma remain at the helm for some time.

The *Christian Register* points with satisfaction to the changed tone of the religious press in its comments on the May meetings of Unitarians, saying that twenty years ago the Unitarian Association was subjected to keen and hostile criticism, whereas now religious papers often show cordial approval. The tone of the May meetings and of the association has changed, too. We note both changes with gratitude.

The *Examiner*, comparing liquor selling under license and under prohibition, points to the fact that Morristown, N. J., has one liquor dealer to 704 of the population, while five cities of Maine, as large as Morristown, have one liquor seller to every 233 of the population. This is according to the report of the commissioner of internal revenue, which shows that 1,430 liquor dealers in Maine pay a tax to the United States.

One of the subjects debated by Congregationalists is the question whether or not the traveling expenses of delegates to the National Council should be paid by assessments on the churches. It cost the Presbyterian Church \$73,000 to pay the expenses of delegates to the General Assembly last month, and it would have cost more if there had been money left to draw in the treasury. It will be a good while before a proportionate sum will be raised for this purpose from Congregational churches.

Dr. George Adam Smith, who has been for more than a month at Lakeside Hospital, Cleveland, with typhoid fever, had a serious relapse last week, and suffered much from acute neuritis. But we are glad to learn from his wife, who is with him, that he was better last Sunday and had some natural sleep, though for the first time in several days. Dr. Smith has bravely and patiently endured the disappointment and pain brought by his illness, and his many friends will wait eagerly for news of his recovery.

Mr. J. H. Tewksbury of the Pilgrim Press, whose article on needed postal reforms recently published in our columns has attracted considerable attention from congressmen, government officials and the press, has been chosen by the Sunday School Editors' and Publishers' Association one of a committee to memorialize Congress in opposition to the proposed 300 per cent. increase in postage on periodical publications other than weeklies. This law, if passed, would necessitate a considerable increase in the cost of Sunday school supplies.

Canadian Methodism loses one of its largest personalities by the death of Rev. Dr. E. H.

Dewart. We have known his work in the *Christian Guardian* for many years and have highly appreciated it. As preacher, author, orator, ecclesiastical statesman, Dr. Dewart has played a large part in shaping the ethical and religious ideals of the Dominion. Methodist unity, prohibition, higher education and Canadian political independence have all had able exposition and championship by his voice and pen. His editorial service on the *Guardian* began in 1869 and lasted until 1894.

Laudable efforts are being made to make the week July 26—Aug. 1 an Old Home Week in Massachusetts. Churches as well as homes have a duty to perform in this matter. Appropriate religious services should be arranged for, and in not a few towns the church will and should lead in social festivals. Like the Jews of old going up to Jerusalem, the sons and daughters of the older commonwealths of the Union should improve all opportunities to pay homage to the nurseries of American independence and virtue, the towns in which church, school and town meeting had full sway.

We sympathize with our London contemporary, the *Christian World*, against which a libel suit has been brought by a minister who wears proudly the semi-lunars which appear to have been purchased from a so-called university in Tennessee. The *Christian World* called the university a sham and the D. D. a fake, not knowing that almost any one in that state can sell a degree. We have a flattering proposal from a "College of Law" in Tennessee, holding up before us a glittering LL. D., which, we believe, can be secured for \$10. We are informed that the entire faculty is concentrated in one man, but the institution claims 1,000 students and the degree is legally conferred. More shame to the laws of Tennessee!

The London City Temple Pastor in America

A representative of *The Congregationalist* had an interview with Rev. Reginald John Campbell an hour after he landed from the ship last Saturday. He is to spend a month in America before taking up the work laid down by Dr. Joseph Parker in City Temple, London. He said that such success as he had in Brighton was due wholly to pulpit work, and that in order to achieve that measure of success, he had sought to give and to do always his best. It was in part to insure maintenance of this standard that he declared himself physically unable to preach three times on one Sunday. At Plymouth Church, Brooklyn, a large congregation heard him with delight, and in spite of torrents of rain some journeyed to Manhattan in the afternoon to hear him again. The Fifth Avenue Presbyterian Church was filled at four, where Mr. Campbell had been advertised to preach, but where Rev. Dr. Robert Mackenzie, recently of San Francisco, was heard. Mr. Campbell preached in Dr. Bradford's church, Montclair, at night. He is not ill, and will be able to keep his appointments, but other committees may not plan three sermons on one day.

"I am come to America to take a short course of instruction," he said cheerily, soon after he got away from the customs' officials. "I want to learn methods by observation, as I have not been able to do by reading my *Congregationalist*, as I do regularly. Just off the ship, I have already been asked half a dozen times about our Education Bill. How well you busy Americans seem to keep the run of our affairs! Well, a large number of Nonconformists are taking the line that they cannot pay the denominational rate. They are going to pay the public school rate. Things are not so bad when there is publicity, but where schools are privately managed we ought not to be expected to indorse them. Of course

the rank and file do not take a stand so radical, but leaders do. For example, Dr. Horton, chairman of the Congregational Union, will refuse to pay. So will Mr. Meyer, Mr. Horne, Dr. Fairbairn, and of course Dr. Clifford. I believe their stand will smash the act.

"When Dr. Parker and Mr. Hughes died some asked where new leaders were to come from. But they have come. Dr. John Clifford, pastor of Westbourne Park Baptist Church, leads on all public questions; Dr. Fairbairn on a few matters. He has weight when he comes out. Dr. Parker was content with a congregation at the temple. I am trying to build up a church. I say this in no spirit of criticism of my predecessor. The Sunday before I sailed we received into membership 120 persons, a majority of them men. We have in the temple membership some former Roman Catholics. That is unusual. We also have a branch church in the country. That is unusual, too, for City Temple.

"Congregationalism in England is making toward closer unity; less congregational and more church. The name suggested by Dr. Parker will not be adopted, but the thing he suggested will be. The scheme was laid before the May meetings, and was received with favor. Organic union is aimed at by three of the English Methodist bodies. The action of the Presbyterians in Scotland has had its influence with us. I look forward in England to a revived evangelistic pulpit rather than a multiplication of method. And yet I want to see for myself some of your American methods. You may say to American Congregationalists, if you will, that I take a hopeful view. The cause of Jesus Christ is to go forward."

Mr. Campbell's figure is not as large as the pictures of him suggest. He is not tall and angular, but closely built and of medium height. His face is youthful when compared with his almost white hair. There is nothing noteworthy in his pulpit manner. His strength lies in his earnestness and in the clearly expressed terms of his message.

E. M. C.

In and Around Boston

Biblical Lectures and Classes

The experimental lectures on the Bible announced last winter by the Twentieth Century Club, but arranged independently of it, have encouraged the club to respond to a request from those who arranged that course, to undertake a series of lectures for next autumn. A committee appointed for that purpose announces, beginning early in October, courses as follows: five stereopticon lectures by Prof. H. G. Mitchell of Boston University on Palestine Geography, twelve lectures by Prof. Henry P. Smith of Amherst College on the History and Literature of Israel until the Exile, twelve class lessons by Prof. I. F. Wood of Smith College on the same subject, eight lectures by Prof. H. S. Nash of Cambridge on Life and Literature in the Apostolic Age, and four interpretative Bible readings by Miss Helen M. Cole. These lectures and classes will be given in Jacob Sleeper Hall of Boston University and in the rooms of the club. Further particulars may be had by applying to the secretary of the club.

A Ministers' Meeting

The somber and ancient interior of King's Chapel contained a large audience of ministers last Monday morning to listen to an address on Christian Unity by Prof. E. C. Moore, and quite a number of passers-by, seeing the door of the historic edifice open, came in and settled into the box pews without knowing that they were contributing their presence to the advancement of one of the great Christian movements of the twentieth century. The Ministers' Union, under whose auspices the meeting was held, is now nine years old and held its annual meeting at the close of the session. Ministers of all denom-

nations belong in it. Rev. W. J. Batt of Colcord, Mass., is its secretary, and has done a large proportion of the work of carrying it on. Bishop Lawrence of Massachusetts was its president last year. This year Canon Hensley Henson of Westminster Abbey has been elected president and has accepted the office. Though he is a long way off so far as distance is concerned, he declares himself very near to headquarters so far as sympathy with the objects of the union is concerned, looking confidently for the time when barriers which divide denominations from one another may disappear and boundary lines if they continue will only mark the habitations of those who are one in spirit and purpose to build up one kingdom of God. Next Monday morning Rev. R. J. Campbell of London will speak at a meeting in Park Street Church, arranged for by a committee representing different denominations in Boston and vicinity and projected under the auspices of this same Ministers' Union.

Fools Wounded

On the second evening after a recent Fourth of July, a physician, as he sank exhausted into a chair, remarked to us, if we remember correctly, that he had treated ninety-six cases of wounds, mostly in the hands, at the Boston City Hospital, within the last thirty hours. The recent Seventeenth of June celebration resulted in more than one hundred wounded, the majority from explosion of cartridges in the hands of boys. We mention these facts in the hope that they may serve as a caution to a few, as another Independence Day approaches.

The Harvard Summer School of Theology

JULY 7-21

The coming to Boston of so large a company of teachers as the National Education Association meeting will bring and the special rates offered by railroads ought to increase considerably the attendance on the summer schools at Harvard this year, and none of them deserve support more than the School of Theology. Its managers have provided that the subject considered throughout the sessions of the school shall fit on naturally to the deliberations of the larger gathering which precedes it, and they have chosen the subject of Religious Education for consideration.

The new ideals and methods in general education will be set forth in lectures by Prof. H. H. Horne of Dartmouth College, and by Dr. S. M. Crothers. The evolution of thought concerning religious education particularly in the New England churches will be described by Prof. F. A. Christie of Meadville Theological Seminary. Application of new pedagogical principles to the specific problems of religious education will be suggested by Prof. G. A. Coe of Northwestern University. The principle of authority will be considered in relation to Christianity by Prof. G. B. Foster of Chicago University. The materials and methods of current theological study will be illustrated in the department of church history by Prof. E. Emerton, and in the department of New Testament exegesis by Prof. J. H. Ropes. A general review of the most recent theological literature will be given by Prof. G. F. Moore. The relation of modern thought in the fields of theology and of New Testament study to the teaching office of the ministry will be discussed by Prof. E. C. Moore and by Prof. Edward Hale. Prof. N. T. Shaler and Prof. F. G. Peabody will speak at the close of the course, the one upon the emergence of the religious sentiment and the other upon the religion of an educated man.

The fee for membership in the Summer School of Theology is \$15. Letters of inquiry may be addressed to Rev. Robert S. Morison, Divinity Library, Cambridge, Mass.

Men and Things Way Out West

II. The Outlook for Education

BY HOWARD A. BRIDGMAN

Subtract from the states in the far West those influences which make for their higher life and all their teeming acres, their vast mineral deposits, their thousands of square miles abounding in cedars, firs and other giants of the forest would dwindle in worth, while the human energy put forth to subdue and cultivate the earth and to discover and use its resources would degenerate into a furious scramble for mere creature comforts. It is the work of the preacher, the teacher, the evangelist, the missionary, that gives to this belt its true glory. It is the steady Christian life and the various forms of personal service which one finds in homes and schools, in shops and churches which charms and cheers the passing traveler.

THE APPRECIATION OF EDUCATION

It is the day of the educator in the far West quite as truly as in the older parts of the country. He is honored and utilized and in his hands are the keys to the future. In no other part of the sections recently traversed by President Roosevelt were the people more eager to exhibit to him the children in their public schools. Nowhere do they take more pride in pointing out to visitors their educational equipment. When Mr. Roosevelt was scheduled for a speech at Walla Walla, it was the citizens, not the faculty of Whitman College, who suggested that the natural place for him to speak there would be from the steps of the fine new Memorial building. In selecting the sites for the state universities and agricultural colleges, they have usually picked out, as in the case of the Universities of California and Washington, as slightly and as spacious tracts of land as could be found. Salaries paid teachers in the public institutions correspond in many places to the high wages paid for industrial labor.

As in lines of material endowment, the thing which surprises an Easterner most is the quantity and quality of the results compared with the short time that has been available for securing them. There is Stanford University, for instance, the richest university in this country, with its thirty million dollars endowment. And yet, twelve years ago trees, tropical shrubs and meadow grass occupied the area covered now by its quaint and beautiful buildings of the Spanish type of architecture. And not in material equipment alone, but in the size and ability of the teaching force, both Stanford and its neighbor and rival at Berkeley, the State University, are not so far behind Harvard, Columbia and Chicago. Indeed, men have been lured from the teaching force of Eastern institutions because of the inducements and opportunities offered by the Pacific Coast institutions.

OUR OWN COLLEGES

Of colleges affiliated with our denomination I visited Colorado, Pacific, Whitman and Fargo. Colorado, for many reasons, is in the lead and exerts a constantly

increasing influence through the Rocky Mountain belt. Its magnificent new science building, to be opened the coming autumn and named Palmer Hall, after General Palmer, who has given liberally to it, is probably the largest building of its kind west of Chicago. It measures 287 by 95 feet and furnishes ample accommodations for work in all branches of science, beside recitation and assembly rooms to meet for the present all the needs of the college. It is the crowning achievement of President Slocum's long and efficient administration, during which one building after another has been added until one begins to feel that the title which enthusiastic admirers of Colorado sometimes claim for it, the Yale of the West, is duly to be justified.

Pacific University at Forest Grove, Ore., is considerably one side from the beaten line of travel, and the work it does would be more fitly symbolized if it were called a college. It has lacked for a year or two a president, but I found strong leaders in the persons of Acting President Ferrin, Principal Bates and Dean Farnham, and a spirit of loyalty and enthusiasm among teachers and pupils. Whitman flourishes despite magazine articles on the "Whitman Myth." Certainly, one who stands as I did on the mound overlooking the fair valley where the terrible massacre fifty-six years ago took place, gets the impression that he is face to face with the *memorabilia* of authentic history. Anyway, there is nothing fictitious or superficial about the progress of Whitman College, and here again, as at Colorado, to realize what one man has been able to bring about, the visitor need only to look first at the two dwellings which constituted the outward equipment when President Penrose took the reins, nine years ago, and then at the three substantial modern structures over the way, adorning a velvety campus. Fargo is not so blessed, but carries on most of its activities in one structure. But Fargo, too, is decidedly on the upgrade, and the good work of the late President Simmons is being conserved and extended by President Morley and his capable staff.

One day was all I had to give to our California institutions, Mills College and Pacific Seminary. In the former two hundred young women are receiving an education of the modern Mount Holyoke type. The school is almost as retired as a convent in the Italian hills. You go out half a dozen miles by electric from Oakland into a lovely valley and come upon the seminary in the midst of a perfect bower of beauty. Great California eucalyptus and madrona trees surround it, while over the main building run in profusion vines, laden on the day of my visit with beautiful roses. It is a spot where the girls must be in the best position to study books, nature and one another and Eastern girls who need a mild climate might spend to advantage a year or two there. The school is still directed by Mrs. Mills, who with her

husband, a former missionary to Hawaii, founded it forty years ago. A number of her excellent teachers have the Mount Holyoke stamp upon them. It is the only college of its type on the coast and draws students from every direction, including the Hawaiian Islands and the Philippines. It is rejoicing in a fine new organ, just placed in handsome Lissner Hall.

Pacific Seminary has done the wise thing and perhaps tided over a crisis in its affairs by removing from its old-time site in Oakland to the adjoining city of Berkeley, where it has secured an equally good property much closer to the university grounds. This permits the students to avail themselves of larger educational privileges. The new men on the teaching staff, Professors Badè and Laughlin, are meeting the high expectations cherished of them. They are young, progressive, discreet men, who evidently mean to make themselves felt in the life of the churches and put their learning at the disposal of their brethren generally. The speedy coming of Rev. J. W. Buckham of Salem, Mass., to the chair of theology is eagerly anticipated.

THE DENOMINATIONAL COLLEGE VERSUS THE STATE UNIVERSITY

To us as a denomination, and indeed, to every denomination at work in these Western states, the *crux* of the educational problem today is this: Can we, should we, in the face of the increasing resources of the state university support the private religious academy and college? Montana Presbyterians have been unable to endure state competition and their buildings reared for a collegiate purpose are now abandoned. In number of pupils, in equipment and often in their professorial staffs the state universities have overshadowed the denominational colleges. I was surprised to find legislatures so liberal in behalf of the higher public education. We expect the average American community to take care of its primary and grammar schools but these Westerners are evidently determined on making available to their sons and daughters the best educational opportunities. Nothing can be gained by lamenting this tendency or by depreciating the work and influence of the splendid state universities scattered all over the Western country. But the case against the denominational college is by no means closed. After visiting a number and conversing not only with those particularly interested in them, but with unprejudiced outsiders, I am surer than I was when I went West that it is the business of Congregationalists at all events, to support and improve the institutions into which have already gone so much money and so much consecrated life.

In the first place the religious influence of the state institutions is restricted. Not all presidents are as free as Dr. Cyrus Northrop of Minneapolis, who in his excellent article in a recent number of *Christendom*, lays stress upon the daily service of worship held for his own

students. In most of the states it is a weekly rather than a daily assemblage and then the worshipful side of it is often reduced to a minimum. If we here in the East like to have our sons and daughters under the influence of such colleges as Yale and Amherst, Smith and Wellesley, where there is no fear of offending the students or their parents, or the state university always in the background, then people in the West who want similar institutions should be provided with them as far as possible. Not that the state university is godless. Nearly all have vigorous young men and young women's Christian Associations and many are blessed with instructors who let their Christian light shine constantly and effectively. But you are not at all certain that the man who instructs your son in biology will not be an agnostic or the teacher in history utterly indifferent to the divine movement in the life of man.

I believe, too, that the old ideal of culture is often better maintained at the private college. The drift in the West today is all toward science. One who has been out of college a number of years is amazed at the provision made for courses in mechanical, chemical and electrical science. Such knowledge can speedily be marketed in the mines and the growing cities. Hence an entirely new set of appliances in the form of retorts, crucibles, test tubes and assaying instruments has come in. The traditional thought of the scholar as a bookman, as an all round cultured gentleman, seems to have gone by. It is more evident, I think, in the denominational college, and is certainly more likely to be brought back and conserved by institutions which avow as their threefold purpose the cultivation of body, mind and soul. Then, too, the more careful supervision of the decorous and personal relationships of the students in a private college has its bearing upon their best development.

Our schools are also needed from the point of view of the interests of the locality. So long as more than eighty per cent. of the students of the higher educational institutions of this country come from homes within a hundred miles of their respective colleges, so long will it be wise to distribute centers of learning quite generously over the newly-settled portions of the country, choosing sites wisely and avoiding over-lapping. When the farmer boy knows that there is a good academy or college within a day's ride of his home, it exerts its attractions upon him in subtle ways. So because Fargo, Whitman, Pacific, Colorado and the others are leavening and fertilizing their districts for miles around, they should be maintained. They react, too, on the state universities by holding up high religious ideals. There is probably more deference to and appreciation of religion in the average state university because of the existence of outspoken Christian institutions not too far away. We ought not to forget either, that in most cases the local communities have given and are giving liberally to their own institutions. Walla Walla citizens, for instance, raised \$80,000 before appealing to Dr. Pearsons. Fargo people have within a short time given \$15,000 to their college.

We do not solve all the problems of the denominational college by asserting their claims to be generously supported. They need, in my opinion, to select the things which they are best equipped to do and do them well rather than to try to cover the whole field of education. They may need to consider affiliation in certain departments with the great institutions of the land. What Pacific Seminary has done with reference to the state university, what Illinois College has done with relation to Chicago University and what I understand Chicago Seminary is contemplating in respect to the same institution, may presage changes and adjustments on a wider scale of mutual benefit to all concerned. Moreover, it is no less the duty of Congregationalists to follow up the children of Congregational homes who go to the state university. Either by strengthening the local church or by establishing a special home or social center the effort should be made to supply what the university can never be expected to give.

To sum it all, the advantage is by no means all with the richly endowed state

school. I would as lief be a Western college president obliged to knock repeatedly at the doors of handsome homes in the East, as I would be the president of a state university forced nearly every winter to camp for a fortnight or more at the capital of his state and to follow up the Solons in order that he may get the appropriation desired. And I would I had grace and learning enough to be worthy of a professorial chair in our average Congregational college in the West. For believe me, people of the East, you and I should lift our hats to the men and women who are trying to mold the young life of the West so that it shall in due time be worthy of the country given it to possess. Their pay is small and their work hard. Some of them could earn twice as much in Eastern colleges. Their homes are modest, but they know how to dispense a hospitality as gracious as it is sincere. They have the satisfaction of realizing that they are engaged in the best kind of work and next to the foreign missionaries they are the happiest people that it has ever been my privilege to meet.

The Japanese Emigrant to Hawaii

Point of View of Japan

By REV. DOREMUS SCUDDER, D. D.

No more open-minded government exists than that of Japan. Witness her treatment of China and contrast her generous reception of Chinese students with the narrow-mindedness of the attitude of our Government theretowards. It has been my pleasure to pass through an experience as unique as it has been illustrative of this nobleness of view. Last September, while visiting some of the families that have representatives in Hawaii, it became apparent that there was much suffering among some of the farmer folk here due to the emigration of their relatives and that there was no machinery whatever for relief. Attempts were made to get in touch with these cases but it was soon found that any general success would be impossible without government co-operation. It seemed a bold request from an avowed missionary to make but it was worth the trial and therefor through mutual friends communication was opened with Baron Tadakatsu Utsumi, the Minister for Home Affairs, asking his assistance. The response was generous beyond expectation. The baron at once wrote personal letters to the governors of several prefectures, requesting—and such a request from a minister of the emperor is a command—full co-operation. Then word came directing me to make known my wishes immediately to the various governors. Seven prefectures were chosen, from which the largest number of emigrants have gone to Hawaii; definite dates were set apart for each of the seven; the governors were asked to appoint meetings in as many centers as could be reached in the time available and to summon thereto all the families that might have requests to prefer concerning relatives in Hawaii.

The seven governors thus appealed to entered into the project most heartily, planned each a thorough campaign, as-

signed one or more competent officials to act as companions and helpers and sent special written invitations through the police in the various districts to all families whom it was desired to reach. In Japan the government theoretically knows the whereabouts of every citizen every night and by means of its network of sub-offices such a task presents little difficulty. Arriving on the scene in each prefecture, I was met and escorted by officials as though I were the guest of the government, every courtesy was extended and every facility afforded to make the campaign effective.

In all 79 meetings were held in 78 separate centers, more than 10,000 persons attended and upwards of 3,200 requests made concerning relatives who had gone to the islands. Each request meant both a personal interview in Japanese and a careful record taken down at the time upon suitable printed blanks. These gatherings convened mostly—50 out of the 79—in Buddhist temples in villages and small towns, 21 were held in schools or other government buildings and the rest in public halls or private dwellings. The order of procedure was to record cases desiring relief until all the auditors had assembled, next to deliver an address on Hawaii and the Japanese Emigrant and then to take down the remaining requests. Meetings so unique and of such strange interest it has never before been my privilege to attend. The farmer folk of Japan are a long-suffering people, taught through centuries to endure and be silent. That any one, least of all a foreigner, should care for them sufficiently to inquire into their troubles was a revelation at first hard for them to believe. But after it had been made clear, pent-up emotion found its way to expression. The addresses were punctuated by their ejaculations and murmurs of deep apprecia-

tion. "They look upon you as a sort of a god," was said by two officials in different prefectures.

Towards the end of the campaign the officers of the Emigration Companies became deeply interested and the last evening we spent in Tokyo was passed at dinner with the board of directors of these allied companies at their invitation. Certain definite conclusions have shaped themselves as a result of this first-hand study of the situation from the point of view of Japan.

It is not possible to ascertain exactly the number of Japanese at present in Hawaii, though it cannot be very far from 70,000 out of a total population of less than 160,000. Most of these are farm laborers who go to work on the sugar plantations. They are largely young men, very often boys of from sixteen to twenty. Many married men, leaving wife and children at home, and in still smaller proportion young couples have emigrated. With few exceptions the Japanese expects to remain in Hawaii but from three to five years. His purpose, of course, is to save money to carry home. Often he hopes by economy to lay by enough to put his family in Japan on a firm financial basis as the owner of farm land free from encumbrance. Incidentally he acquires and on his return transmits to his friends wants that tremendously increase the demand for American goods. The Chinese is like him in this regard. Hence the financial folly of our anti-Chinese policy. The regulations governing his going to Hawaii are such that practically he must invoke the aid of one of the Emigration Companies, which becomes in a measure responsible for him, secures him work and charges him right royally for every service. Before the islands became a part of the United States the Japanese went out under contract and on some plantations it is said his condition differed little from slavery. Very hard stories are told of this servitude. Certain it is that no greater blessing could have been granted these emigrants than the annexation of Hawaii to the United States and the consequent abolishment of the contract system.

Until last year the Emigration Companies, by entering into contract with the father or other responsible relative, who was required to give bond that the emigrant should work for a term of years on the plantation indicated by the company, have sought to secure the advantages of the old system. But the oppressive burdens which this practice laid upon those who bonded themselves and its practical evasion of a law of a friendly nation moved the Japanese Government to forbid it. Under the old contract system and the later practice just described hundreds if not thousands of Japanese farm households incurred heavy debts to these companies, which in too many instances have acted the part of financial bloodsuckers. On my recent tour a large proportion of the requests, made often tearfully and enforced by the unconscious display of evidences of deep poverty, bore reference to the indebtedness entailed by these abuses. I was implored to stir up the absent emigrant to free his home from the financial distress of debt incurred in sending him to Hawaii and in becoming sponsor for his perform-

ance of contract. In scores of cases the contract was broken by the emigrant ostensibly because the conditions of labor on the plantation to which he was assigned were unendurable. Considering the migratory tastes and fickle disposition of these farm hands, however, too much dependence must not be placed on this alleged reason.

A certain proportion of cases had to do with the decease of the emigrant, no certificate of death being procurable and hence under Japanese law the property involved being tied up. In not a few instances considerable distress and suffering had resulted. By far the greatest number of requests, however, related to the apparent utter forgetfulness of home obligations. Scores of families have been left without means of support by the absence of the breadwinner, who fails to send money or write. Agonized fathers, heart-broken mothers, wives with several children came with tears to beg, never in a single case pecuniary aid, but always kindly services that might rescue prodigals from loose habits, induce forgetful sons long silent to send some word of remembrance or move careless husbands to save the family from dire poverty and enable the children to go to school. It was often heart rending work to record these cases, wondering meanwhile how these suffering people could be relieved and these hundreds upon hundreds of faithless men be brought to face their duty.

Weeks of such contact with actual needs and of consultation with intelligent Japanese who have studied the situation in Hawaii have voiced certain demands. I do not say that these are necessitated by conditions now existing in that territory. I have not yet canvassed the situation there. The purpose of the present writing is merely to set forth what public-spirited Japanese and the conditions as seen from the point of view of things in Japan seem to demand.

These are, first, suitable machinery for saving money. It is alleged here that on many of the plantations there are no adequate facilities for the care of surplus wages. I was asked to see if arrangements could not be provided to enable every laborer without difficulty to send money home by mail or to place it in the savings bank. By the co-operation of the sugar planters and postal authorities this ought to be accomplished.

Second, Hawaii has become a happy hunting ground for Japanese professional gamblers. They are said to be found on or near every plantation, and Japanese investigators state that the plantation laborers are every year in larger numbers becoming involved in their toils. By a system of blackmail and of intimidation of possible witnesses they protect themselves from successful prosecution. Mr. H. Kozaki, formerly president of the Doshisha, who made a study of conditions in the islands last summer, went so far as to suggest to the local authorities there the employment of Japanese detectives who could be relied upon to notify the emigration commissioners of the arrival of gamblers from Japan and to secure evidence against those on the ground. The evil is pressing and threatens increasing danger.

Third, the Japanese are a fun-loving

people. Their own country has its holidays and its relaxations. Life on the plantation lacks healthful recreation, so Japanese students of the problem declare. Let something be done to make life pleasanter, to furnish diversion and so obviate the terrible temptations to drink and gaming that now work havoc with these young people. Such are the chief suggestions and they deserve consideration.

Meantime a new spirit has begun to animate the emigration people. The president of the board of directors of the allied companies, also president of the Keihin Bank, their official financial organ, Mr. T. Hinata and Mr. K. Iouue, who shares with him the leadership in the enterprise, have become earnest Christians, and one or both are members of Rev. Mr. Kozaki's church in Tokyo. They are deeply interested in the welfare of the emigrant. Last year Mr. Hinata paid the passage of Mr. and Mrs. Kozaki to Hawaii and back on an evangelistic tour. There is some talk of the Emigration Companies' sharing in future the traveling expenses of all Japanese evangelists to and from the islands. An agent has been recently sent to Hawaii to look up men who have become worthless as laborers and to secure if possible their return home. Care is now being taken to send out a good class of emigrants and as far as possible to induce men to go in company with their wives, so as to counteract in part the distressful social evil. The Hawaiian Evangelical Association, which with the financial assistance and hearty sympathy of many of the leading sugar planters has for years been almost the sole agency in the work of ameliorating the condition of Japanese immigrants, and which has done such splendid service in saving thousands of them from the evils to which they are exposed, will henceforth have the co-operation of the leading men of the empire.

Yokohama, Japan.

Christian News from Everywhere

A memorial service for Mrs. Hannah D. Hume, the mother of missionaries, who died April 18 was held in the United Church, New Haven, June 17, just after the meeting of the General Association. Her pastor, Dr. Munger, Dr. Barton and Miss Twining were the speakers.

So successful was the Young Women's Bible Conference at Silver Bay, Lake George, last summer, attended by nearly a thousand persons, that another is to be held this year from June 26 to July 7. Such leaders as Dr. W. W. White, Rev. J. T. Stone, Rev. H. A. Johnson, Mr. H. W. Hicks, Miss May Blodgett and Miss Caroline Palmer, will have the Bible work in charge. Almost every form of Christian work, in city and home missions, in Y. W. C. Associations, in Sunday schools, missionary societies, college settlements and on the foreign field, will be presented by those especially fitted to make it vivid. Representatives from Methodist, Presbyterian, Episcopal, Baptist and Congregational women's boards will speak of their needs. The platform addresses will be by Dr. J. Ross Stevenson, Dr. Floyd Tompkins, Robert E. Speer, John R. Mott and Dr. William F. McDowell. From the foreign field such workers as Rev. C. A. R. Janvier, Bishop Thoburn and Rev. W. F. Upcraft will bring their messages, while Rev. R. J. Campbell will be the English guest. Parents may well covet for their daughters the educational opportunities and the spiritual uplift of this Bible Conference.

Trumpet Calls to the Church

A Summons to Christians to Rise to the Dignity and Power of their Faith

Two noteworthy sermons recently preached in different parts of the country and on important ecclesiastical occasions struck so harmonious and timely a note that we reproduce below typical extracts from both. The first is a portion of Dr. Henry van Dyke's sermon to the Presbyterian General Assembly from the text, "If ye know these things happy are ye if ye do them." The second is taken from Rev. E. M. Chapman's sermon before the Vermont Congregational Convention, based on the words, "Believe on the Lord Jesus Christ and thou shalt be saved."

The Faith That Counts

REV. HENRY VAN DYKE, D. D.

Suppose that a fresh flow of energy, brave, cheerful, joyous, should be poured into all the forms of Christian work. Suppose that foreign missions and home missions should no longer have to plead and beg for support, but that plenty of money should come flowing in to send out every missionary that wants to go, and that plenty of the strongest and best young men should dedicate their lives to the ministry of Christ, and that every household where his gospel is believed should find its highest honor and its greatest joy in helping to extend his kingdom.

And then suppose that the Christian life, in its daily manifestation, should come to be marked and known by simplicity and happiness. Suppose that the followers of Jesus should really escape from bondage to the evil spirits of avarice and luxury which infect and torment so much of our complicated, tangled, artificial modern life. Suppose that instead of increasing their wants and their desires; instead of loading themselves down on life's journey with so many bags and parcels and boxes of superfluous luggage and bric-a-brac that they are forced to sit down by the roadside and gasp for breath; instead of wearing themselves out in the dusty ways of competition and vain show, or embittering their hearts because they cannot succeed in getting into the weary race of wealth and fashion—suppose instead of all this, they should turn to quiet ways, lowly pleasures, pure and simple joys, "plain living and high thinking."

Suppose they should truly find and clearly show their happiness in the knowledge that God loves them and Christ died for them and heaven is sure, and so set their hearts free to rejoice in life's common mercies, the light of the sun, the blue of the sky, the splendor of the sea, the peace of the everlasting hills, the song of the birds, the sweetness of flowers, the wholesome savor of good food, the delight of action and motion, the refreshment of sleep, the charm of music, the blessings of human love and friendship—rejoice in all these without fear or misgiving, because they come from God and because Christ has sanctified them all by his presence and touch.

Only Believe

REV. E. M. CHAPMAN

Has the Christian life of Vermont as embodied in the churches which we represent the comfort and efficiency which saved life ought to have? Do we find anxious and sorry people coming to the church and saying: "You have something which I lack—something that gives you peace and power and joy amid the restlessness and impotence and sorrow of this world. The world never seems to catch you unawares and at disadvantage. You seem ever adequate to the day's needs; always armed against the day's threat. Share your secret with me—break to me the bread of your wholesome life. Tell me what to do to be saved?"

To ask that question is to answer it. No, we say, we do not see this happening. Our corporate Christian life makes no such impress as this upon the world about us. It neither convicts nor encourages men as it ought. And yet! and yet! When sober second thought comes we may make some claim for it. Some men are helped and saved. Some hearts are cleansed and cheered. Some impress upon the heedlessness and selfishness of the world's life is made. The confession to which we are forced is one of inadequacy rather than apostasy.

The church of today is in the Way of Salvation certainly enough. But by no means so far along that way—by no means so winsome and compelling and authoritative in its appeal to men who are out of the Way as it should be.

Where shall we find what we lack? What shall make us whole? What shall we, Christian people and the churches we represent, do to be saved? I know no other answer, friends, than this one. I ask for no better answer. "Believe on the Lord Jesus Christ and thou shalt be saved." Simple, direct, cogent, comprehensive, the word comes down through the long years at once to convict and to cheer our waiting souls.

The rest which remaineth for the people of God is something better and more enduring than the rest of beatified hammock or divan. It all consists in a great, ever present, ever effective and ever humble confidence, like that of Paul when he said, "For me to live is Christ and to die is gain."

John Wesley's Part in the Hymns of the Church

In all that has been written of late regarding John Wesley there has been very little mention of his share in the work of writing, editing and publishing hymns in which he collaborated with his brother Charles. The latter was of course more distinguished as a hymn writer but to the former are to be credited the translation of some of the sweetest and grandest hymns now sung throughout Christendom. We are indebted to Rev. James H. Ross for this carefully compiled list of the first lines of the hymns which John Wesley [1703-1791] translated from the German:

1. Lo, God is here! Let us adore. Tersteegen [1697-1769].
2. O God, of good the unfathom'd sea! Johann A. Scheffler [1624-1677].
3. O God, Thou bottomless abyss. Ernest Lange [1650-1727].
4. Eternal depth of love divine. Count N. L. de Zinzendorf [1700-1760].
5. Extended on a cursed tree. Paul Gerhardt [1606-1676], the German Wesley.
6. Je us, thy blood and righteousness. Zinzendorf.
7. My soul before Thee prostrate lies. C. F. Richter [1676-1711].
8. Now I have found the ground wherein. Johann Andreas Rothe [1688-1758].
9. Into thy gracious hands I fall. Wolfgang C. Dessler [1660-1722].

10. I thirst, Thou wounded Lamb of God. Zinzendorf.
11. O God, what offering shall I give? Joachim Lange [1670-1744].
12. Jesus, thy boundless love to me. Gerhardt.
13. Thou hidden love of God whose height. Tersteegen.
14. I thank Thee, uncreated Son. Scheffler.
15. Thee will I love, my strength, my tower. Scheffler.
16. Holy Lamb, who Thee receive. Mrs. Ann S. Dober [1713-1739].
17. O Thou to whose all-searching sight. Tersteegen.
18. O Thou who all things canst control. Sigmund C. Gmelin [1679-1707].
19. Thou Lamb of God, Thou Prince of peace. Richter.
20. Though waves and storms go o'er my head. Rothe.
21. Commit Thou all thy griefs. Gerhardt.
22. High on his everlasting Throne. Bishop Augustus G. Spangenberg [1704-92].
23. Shall I, for fear of feeble man? Johann J. Winkler [1670-1722].
24. Saviour of men, thy searching eye. Winkler.
25. High praise to Thee, all gracious God. L. A. Gotter [1661-1735].
26. Thine, Lord, is Wisdom. E. Lange.
27. Give to the winds thy fears. Gerhardt.
28. O, Jesu, source of calm repose. J. A. Frelinghausen [1670-1739].
29. Monarch of all, with lowly fear. Frelinghausen.

30. To Thee, O Lord, with humble fear. Frelinghausen.

Pithy Sayings of John Wesley

The *Northwestern Christian Advocate* has brought together these aphorisms:

I have no time to be in a hurry. God begins his work in children. The best of all is, God is with us. I look upon the world as my parish. I dare no more fret than curse or swear. God buries his workmen, but continues his work. I save all I can and give all I can; that is, all I have. Loyalty (to rulers) is with me an essential branch of religion. It is a happy thing if we can learn obedience by the things which we suffer. It is plain God sees it best for you frequently to walk in a thorny path. When I devoted to God my ease, my time, my fortune, my life, I did not except my reputation. Be punctual. Whenever I am to go to a place the first thing I do is to get ready; then, what time remains is my own.

New aspects of patriotism are dawning upon us, the sacredness of the ballot, the sacredness of public office. No Benedict Arnold ever betrayed his country more basely than does the boodle alderman or the tax-fixer.

A Semicentennial in Chicago

June 14 and 15 the New England Church celebrated its fiftieth anniversary. The services were simple but significant. Sunday morning E. W. Blatchford, LL.D., read an admirably arranged history of the church; in the evening Prof. W. D. Mackenzie, the pastor, preached the anniversary sermon, showing what the church is, how the New England Church is related to all others, and closing with an exhortation to the church to adapt itself to its surroundings, to shrink from no self-sacrifice needful to carry forward its work, and above all, to be confident in the power of Christ to give the victory. This appropriate and helpful sermon gave great satisfaction to the large congregation. In the exercises both morning and evening the associate pastor, Rev. B. S. Winchester, had a part.

Monday evening was social and congratulatory. The returning members of the old household and many friends from the city, with pastors of other churches, gathered before and after the services to shake hands and exchange reminiscences. Professor Mackenzie presided at the interesting public exercises. Dr. Simeon Gilbert, with rare discrimination, characterized the spirit of the church. Then came brief addresses, telling what the church has done for denominational benevolences, from Secretary Hitchcock of the A. B. C. F. M.; Mr. Tenney, the new secretary of the A. M. A.; Dr. James Tompkins and Dr. W. F. McMillen.

Mr. William Spooner of Oak Park, after presenting the congratulations of his church, read a paper by Dr. Armstrong, showing how earnestly and helpfully the church has wrought in the City Missionary Society. The books show that it has given during the twenty-one years of the society's existence over \$63,000 for its support, or a little more than one-eighth of all it has expended; and that Colonel Hammond, Judge Bradley, Deacon Gates and Dr. Blatchford were prominent in its organization. But for Deacon Gates it is doubtful if the Bohemian Mission could have been established.

Happily, Dr. Monro Gibson of London was in the city Sunday, preaching for his old church, the Second Presbyterian, and was heard with great pleasure as he brought not only his personal greetings, but those of his church across the sea. Dr. W. A. Bartlett, a son of one of the early pastors, emphasized the need of an evangelistic spirit; and Dr. Berle the need of giving the plecty of our time a more masculine character. He deprecated the fact that men are leaving to women so much of the church work, and insisted that in this masculine age the church cannot prosper as it ought unless men push it forward with the interest and energy which they exhibit in their business. The last address was by Dr. George of the Theological Seminary, who has already discovered how vital are the relations between the New England Church and the institution over which he presides. The opening prayer in this service was by Dr. Roy and the closing prayer by Dr. Savage, the only survivor of the council which recognized the church half a century ago.

To select from a paper so full of interest as Dr. Blatchford's is very difficult. Those interested in the beginnings of Congregationalism in Chicago will want to read it all. The New England Church was organized with twenty-one members two years after First Church had been formed, the next year after Plymouth, and, like its predecessors in the Congregational fold, largely because of the growing feeling against slavery. These three churches came into existence in Chicago between May 21, 1851 and June 15, 1853.

The New England Church has been served by able and distinguished men. First came Dr. John C. Holbrook. He performed the double duties of editor and minister for about two years. The ministrations of Rev. Charles Bush, who supplied for nine months, are still

spoken of with great tenderness. The second pastor was Rev. S. C. Bartlett, soon to be transferred to a professorship in the Theological Seminary and later to the presidency of Dartmouth College. His three-year pastorate was remarkable for his instructive sermons. Rev. Samuel Woleott ministered from 1859 to 1861 and Rev. T. Starr Nichols remained for two and one-half years as stated supply by his own choice. Dr. J. P. Gulliver, after a pastorate of only a year, resigned to accept the presidency of Knox College. He was followed by Rev. L. T. Chamberlain, whose pastorate extended from 1869 to 1878. This service covered the period of the disastrous fire and the Moody meetings, and was marked by large accessions. Dr. Arthur Little was installed in 1878 and dismissed ten years later to accept the call of the Second Church, Dorchester, Mass. Dr. J. G. Johnson served six years and was followed by Prof. W. D. Mackenzie, who is still pastor, and who has had Rev. H. L. Strain, now of Decatur, and Rev. B. S. Winchester as assistants.

Dr. Blatchford's paper shows that from the first the church has been generous in its contributions and ready to bear its full share in discharging its duties. It assumed its share of responsibility in organizing and directing the New West Education Commission, the City Missionary Society and the Independent Home Missionary Society of the state. Colonel Hammond was the first president of the New West, Deacon C. F. Gates of the City Missionary Society, and for a decade Dr. Blatchford was vice-president of the American Board. Figures are not at hand to give the amount of the benevolences of the church. They run up into the hundreds of thousands of dollars and are still large every year. The seminary, western colleges, rare charities in the city, have reason to be grateful for the New England Church.

Its membership has never been large. Only 1,875 persons have been connected with it. Of these 796 came on confession, 1,079 by letter. There have been 157 deaths, 251 have been dropped, 290 are now on the roll. Men and women of rare gifts and great prominence have here worshiped and served God. Deacon W. H. Bradley, L. D. Olmstead, Mr. and Mrs. O. B. Green, Deacon Chesborough, Deacon Richardson Gates, the Clarke, the Carpenters, the Blatchfords, the Coes, General and Mrs. Leake nearly all were people of large intellectual gifts as well as eminent in the faith. Nor is the character of the membership weakening. A church which includes men like Victor Lawson, the publisher, John P. Wilson, the lawyer and Dr. Simeon Gilbert, the editor, the Dickinsons and the Montgomeries has no reason to distrust its power. With a past so rich in memories and a present so full of opportunities to extend the kingdom of God, it will doubtless make the history of the next half century more fruitful than the first has been.

E. F. W.

In and Around Chicago

Convocation Day at the University of Chicago

Exercises appropriate to the forty-seventh convocation took place in a tent on the campus June 16. The orator was Dr. D. C. Gilman, president of the Carnegie Institute, and his theme, *The Outlook for Science at the Beginning of the Twentieth Century*. He was interrupted by a severe thunder storm which made it impossible for him to be heard. While the rain was dripping on those who filled the tent the band furnished music and President Harper and Dr. Gilman did their best to keep the audience in good humor. When the rain had partially ceased Dr. Gilman tried to finish his address, giving in substance orally what he had carefully written. He bore grateful witness to what individuals have done for science during the last century, recognized the fact that the scientific method has everywhere been adopted, and believes that as the outcome of research made possible

by the Pathological Institute founded in New York by Mr. J. D. Rockefeller and the Carnegie Institute progress in knowledge will be far more rapid and extensive than in the past. President Harper varied the giving of degrees to suit the demands of the weather, but conferred that of LL.D. on President Butler of Columbia in the usual way. Ten new gifts have been made to the university the past three months which aggregate \$621,150, but the total for the year amounts to \$2,119,556. The corner stone of the Manual Training School was laid Wednesday by Dr. E. W. Blatchford, prominent in founding it years ago, and who has been one of its trustees from the first. One of the oldest and ablest members of the theological faculty, Dr. Galusha Anderson, retires this year from active service. He is given a seat in the senate of the university for life and the title of *emeritus*. He is as vigorous as ever and far more competent to teach than he was when he began his work a quarter of a century ago.

Elgin Loses a Pastor

Rev. James Chalmers, D.D., of Elgin has been called to the presidency of Brookings University, South Dakota. He accepts the invitation. During his pastorate in Elgin he has received several hundred persons into the church, making it the largest west of the Alleghenies. He has carefully trained classes in literature and the Bible, and has labored without stint for the good of his parish. Not long ago the Elgin press gave utterance to the gratitude which the Bible Literature Class feels for the thorough instruction it has received under his leadership, and emphasized its gratitude by a present of valuable books.

Return of Dr. R. A. Torrey

Dr. Torrey, who has been superintendent of the Moody Bible Institute and the pastor of the Chicago Avenue Church, reached the city this week after an evangelistic tour round the world of more than eighteen months. He thinks that he and his associate have been instrumental in securing the conversion of at least 30,000 persons. He will remain in the city only a month, then go to Northfield and then back to England, where he will give a month each to the larger cities of Great Britain. He will begin his work in Liverpool in a tabernacle which will seat more than 10,000 people. In many respects his tour seems to have been quite as successful as any made by Mr. Moody.

Kingfisher College

Word comes from Kingfisher College calculated to rejoice the heart of that friend of Christian education, Dr. D. K. Pearsons, who says President House will win. He reports between thirty and forty thousand dollars in sight, and is now organizing the territory of Oklahoma for a thorough canvass that ministers and churches may do their part toward obtaining the \$100,000 needed. The baccalaureate at the Commencement was preached by the president to a promising class of students. The floods prevented some from attending these exercises, but in no way did they diminish the enjoyment of those permitted to have part in them.

Chicago, June 20.

FRANKLIN.

The Church Prayer Meeting

Topic, June 28-July 4. The Christian as a Citizen. Ps. 101; 1 Pet. 2: 11-17.

How does faith affect citizenship? What is the present influence of Christian citizens? What might it be if all Christians were faithful? What change would faithfulness bring into your life?

[For prayer meeting editorial see page 901.]

The ethics of taxation and tax evasion are suggested when you read of an estate of \$3,465,093 of personal property, whereas the inventory of the same made to assessors prior to death was \$300,000.

The Home and Its Outlook

The Child

When Mary sang to him, I wonder if
His baby hand stole softly to her lips,
And, smiling down, she needs must stop her

SONG

To kiss and kiss again his finger-tips.

I wonder if, his eyelids being shut,
And Mary bending mutely over him,
She felt her eyes, as mothers do today,
For very depth of love grow wet and dim.

Then did a sudden presage come to her
Of bitter looks and words and thorn-strewn
street?

And did she catch her breath and hide her face,
And shower smothered kisses on his feet?

—Bertha Gerneaux Woods, in *Verses* (Neale
Pub. Co.)

The Disappointment of Miranda

BY HARRIET LUMMIS

Miranda was upstairs, changing from her brown morning frock to her Sunday blue. There was to be company for dinner, an old school friend of Mrs. North's, and Miranda's blue dress and the best china were to grace the occasion.

Mrs. North came hurrying from her bedroom to oversee the child's preparations, her scant iron-gray locks hanging with unlovely straightness about her strong, sensible face. She scrutinized Miranda's nails and teeth, and showed her approval by her lack of censure.

"Now finish buttoning your dress," she said. "You can reach three buttons down and three buttons up, and can come to me for the rest."

Effusive strangers sometimes assured Mrs. North that her little girl was "her very picture," whereupon Mrs. North smiled grimly and forebore to embarrass them by explaining that she had adopted Miranda when she was a child three years old. She knew well enough that there was no likeness between her own severe face and the dark, delicate beauty of the little waif to whom she had given a home for five years. Mrs. North virtuously impressed on Miranda's mind the maxim, "Handsome is that handsome does," and congratulated herself that so far nothing in the child's manner betrayed the weakness of vanity.

Mrs. North's expected guest was late in making her appearance. Mrs. North smiled indulgently as she watched the clock. Of course Polly Sackett was late. Had she not always arrived at school in a breathless state, due to running a quarter of a mile after the last bell had rung? Did she not drive her escorts to the singing-school and husking-bees to the verge of revolt, by keeping them waiting long after the festivities had begun?

"'Twouldn't seem natural for Polly to be on time to anything," mused Mrs. North, with a leniency for which old memories were responsible. "Poor Polly. She was late to her wedding, and I'll venture to say that her funeral won't begin on time."

It was past the hour set for dinner when Polly Sackett came, plump and smiling, and out of breath, just as in her

girlhood days. She kissed Mrs. North, and held her at arm's length to look her over, then laughed and kissed her again. She was in the midst of her apologies when she caught sight of Miranda's wistful face, and stopped short.

"Is that the little girl?" she cried. "Come here, darling, and give me a kiss." She dropped into an arm chair and pulled Miranda into her lap.

"O Polly," remonstrated Mrs. North, "Do put her down. That great girl."

Miranda attempted to wriggle obediently to the floor, but Mrs. Sackett's encircling arms restrained her.

"You sit still, dearie," she cried cheerily. "And Eliza North, if you are worried over seeing me hold this mite of a child, I wonder what you'd say to see my boy in my lap. Just think, honey, I've four boys and the baby of them all is a head taller than me. But he sits on my lap sometimes when it's dark and there's nobody around to see."

"You were always one to spoil children, Polly," said Mrs. North, with a suggestion of conscious superiority in her voice.

"O pshaw!" cried her outspoken friend. "A little petting don't spoil anybody, and to children it's food and drink. There isn't one of my four who ever gave his pa and me reason for a heartache. But ain't it a shame, honey"—this to Miranda—"that I shouldn't have a little daughter to stay with me when my four boys are off at work? What wouldn't I give for a little girl like you!"

Miranda's eyes dilated. She bent her head suddenly, and pressed the curve of her cheek against Mrs. Sackett's comfortable shoulder.

"What eyelashes!" murmured Mrs. Sackett admiringly. "I should say they were an inch long. And ain't those curls a comfort to you, Eliza?"

"Sh," warned Mrs. North, looking honestly shocked, but the irrepressible Polly laughed. "You needn't tell me," she persisted, "that when the Lord makes folks as pretty as this, he doesn't mean for 'em to get all the comfort they can out of it. Dear me. How I cried when we cut Paul's curls! They were golden yellow, and he was as ashamed of 'em as I was proud."

Miranda had no appetite for dinner. She could not even eat when Mrs. Sackett tried coaxing and called her a love-bird.

"Looks to me as if you'd been lunching between meals," said Mrs. North, looking hard at her from the other side of the table.

"No'm, I haven't eaten anything," said Miranda, dropping her eyes, while Mrs. Sackett patted her cheek and said she looked good enough to eat herself.

The child's heart was beating fast and her cheeks burned. In the five years she had lived under Mrs. North's roof she had met with unvarying kindness. Even her faults had been dealt with so leniently that at times Mrs. North accused herself of culpable laxness. But of kisses, except in formal greeting and farewell, of fond words lavished as recklessly as sunshine, of tenderness made a commonplace of life, Miranda knew nothing. It was motherliness for which her heart had

been thirsting. Now she drank deep and felt that every want was satisfied.

Polly Sackett's visit extended over a greater part of the afternoon. She was as slow in going as in coming, and through the golden hours Miranda sat sometimes on her new friend's lap, sometimes on a footstool drawn close to the easy-chair, so that Mrs. Sackett's hand could play with her curls and stroke her cheek. Now and then she stooped to kiss her, and laughed to see the child's color come and go.

"I believe you're falling in love with me," cried Mrs. Sackett gayly. "How would you like to be my little girl?"

"I'd like it," said Miranda.

There was a note in her voice that touched both women. Mrs. Sackett kissed her again, Mrs. North rocked faster. Beneath her habitual composure stirred a vague uneasiness.

"There, it's getting dark," said Mrs. Sackett at last. "I've made an afternoon of it, sure enough. And such a nice time as I've had, Eliza. It makes me feel like a girl again, talking over old times with you."

She went into the spare bedroom for her wraps, and Miranda followed, clutching her gown. The child's reserve had disappeared. A sudden intolerable fear in her heart had banished her natural timidity.

"I don't want you to leave me," she cried suddenly. "I want you to take me too."

Mrs. Sackett laughed uneasily. The pleading in Miranda's voice went straight to her tender heart.

"Wouldn't my boys be surprised if I should bring them a little sister?" she cried. "But you see, pet, I've got some errands to look after. Maybe I could stop and pick you up on my way back home."

She smiled at Mrs. North over Miranda's head, but there was no answering amusement in her friend's face.

When the moment of leave-taking arrived, Miranda was not to be seen. Both women experienced a sense of relief in her absence. They kissed each other, and Mrs. North agreed to think over the question of coming West for a visit some time. Then the gate clicked and Polly Sackett was gone.

Stepping back into the house, Mrs. North saw Miranda coming down the stairs. She wore her hat and carried a little bundle under one arm. The other clasped her cherished doll. She looked into the face of her adopted mother steadily, as one who has come to a determination.

"Where are you going, Miranda?" said Mrs. North, startled in spite of herself.

"I'm going to sit on the steps and wait for that lady. She's coming back for me."

"Nonsense, child," Mrs. North hardly knew whether to be more annoyed with Miranda or Polly Sackett. "You're old enough not to take things in such dead earnest. She was only joking."

"O, no. She meant it," said Miranda with quiet confidence. "She truly wants me."

Mrs. North realized the uselessness of

combating Miranda's resolution. There is no stubbornness like that of a gentle spirit in revolt, and Mrs. North read in the child's eyes a determination that would die before it yielded. "She'll just have to find out the truth for herself," said Mrs. North, as she went out to her solitary supper.

Supper out of the way, Mrs. North sat down to read the newspaper. That finished, she attacked a half-finished dress for Miranda. The minutes crawled by, and each time the clock struck her thoughts turned longingly to the little figure on the front steps. Would the child never give up? Her hands trembled and the unaccustomed moisture in her eyes made it hard to see the stitches.

At eleven o'clock there was a sound of footsteps in the hall, and Miranda's face looked in at the door, a white drawn face with appealing eyes.

"She didn't mean it," said the child. "She was only joking."

She ran upstairs with a pitiful cry, and at the sound Mrs. North was fain to put her hands over her ears. For in that cry was the distress of a baby that has missed its mother's kisses, and the anguish of a woman yet to be.

Mrs. North locked the door and attended to the window fastenings. When she climbed the stairs wearily, Miranda was in bed. Her garments were folded neatly across a chair, and in front her shoes stood decorously side by side. But from under the bedclothes came the sound of stifled sobs, as if a heart were breaking. In her room across the hall Mrs. North could hear the sound, and it kept up a weird accompaniment to her uneasy thinking.

"The ungrateful child," she told herself angrily. "After all I've done for her." Then with a swift revulsion of feeling, "No, it's all my fault. I never had a child, and didn't know that their hearts needed care as well as their bodies. Poor lamb." She laughed wildly to find herself adopting Polly's phrases. She had felt such a sense of superiority to Polly all her life. Was her fond nonsense a higher kind of wisdom after all?

Would the child never stop crying! Mrs. North, tossing on her pillow, heard the clock strike twelve. In another moment she was standing by the narrow bed in Miranda's room.

"Don't cry, Miranda. Don't cry, dearie." It was strange how easily Polly's pet names rose to her lips. "Move along a little and make room for me."

Miranda obeyed, and Mrs. North, creeping into the little bed, took the child in her arms. Miranda's head drooped listlessly against her shoulder, and the moonbeams showed a face swollen with weeping. Mrs. North pressed her cheek to the child's wet cheek, and felt a little shiver go through the slender body. Then an arm stole around her neck.

"I don't want you to go away and leave me, darling," whispered Mrs. North. "Polly Sackett has her four boys to love her, and I haven't anybody but you."

When the first brightness of dawn chased away the pale moonbeams, it showed Miranda smiling in her sleep. And the face of the woman on whose arm the little head rested was radiant with the ecstasy which is the divine right of motherhood.

Strange Lands

Where do you come from, Mr. Jay?
"From the land of Play, from the land of Play."

And where can that be, Mr. Jay?
"Far away—far away."

Where do you come from, Mrs. Dove?
"From the land of Love, from the land of Love."

And how do you get there, Mrs. Dove?
"Look above—look above."

Where do you come from, Baby Miss?
"From the land of Bliss, from the land of Bliss."

And what is the way there, Baby Miss?
"Mother's kiss—mother's kiss."

—*Laurence Alma Tadema.*

"Train Up a—Cat"

BY NATALIE RICE CLARK

The lady who was visiting the family spoke approvingly of the cat. He was large and tawny and had exceptionally good manners, as well as a softly affectionate purr. She said that she supposed he had been taught a good many tricks. The hostess was just explaining that she liked him better without tricks when a crash like shivering china interrupted them. The four-year-old son of the visiting lady, who had scrambled away from his mother and was using the cloisonné teapot as a fluteron on the carpet, had thrown the teapot against the radiator, in a little mood of playfulness, and tiny shivers of it lay strewn upon the floor.

"O, I am so sorry," murmured the mortified mamma, "I really do not know what to do with Cameron; he grows so headstrong. I shall have to begin to train him soon; but I dread the struggle. One hates to discipline a mere baby—and yet, he is four now, and really, I must do something!"

The cat stepped cautiously over to the wreck on the carpet. He put out his nose, sniffing delicately, and then he put out a careful paw to examine a fragment. His mistress spoke, in a low and firm tone, gentle, but with the downward inflection of rebuke—

"Sandro!"

The cat drew back, looked up at her, and went quietly away to his cushion.

"How remarkable!" said the visiting lady. "How long have you had him?"

The hostess looked at the cat, then she glanced, furtively, at the now sulking child.

"He is four months old," she said, gravely.

Tangles

44. RIDDLE

Oh, come, ye tanglers, guess my riddle!
Find me on the mountain side,
Or at the head of vale or gully,
Far above the rolling tide.

Or in the youthful Year's glad morning
Look for me in floral signs.
See me also in the curving
Of the arch, in noble lines.

You'll feel me too in step elastic,
Where youth and strength trip o'er the sward;
And hear tired bodies call me blessed
As I ease them on the road.

E. H. PRAY.

45. ANAGRAMS

Well-known Drugs

1. Hot, firm, crisp soap. 2. I'm part of a mission. 3. Room for L. C. H. 4. For pa; he shot a colt. 5. The pine cane. 6. I sham lame. 7. O, grip care. 8. All one band. 9. O, drill voice. 10. Metal wire.

MRS. J. E. G.

46. RIDDLE

"Suppose today were yesterday,
What would tomorrow be?"
I overheard the coffee say
Unto a cup of tea.
'Twas in a restaurant where I
Had paused to eat a bit of pie.

The tea made effort to reply,
But strained itself in vain;
This made the mustard very hot—
The answer was so plain.
The soup felt stirred to make a try
Till the potato winked its eye.

And then they put the question 'round.
They asked the oyster, too.
But sad I am, indeed, to say,
It put him in a stew.
They asked the waiter. It was dumb;
And every clam was quite as mum.

They laid the burden on the egg;
It meekly bore the yolk.
And so they gave the answer up—
They were not puzzle folk.
That's why I pass it on to you,
Kind friends, to give the answer true.

ARTY ESS.

47. SOME WOODS

(Add the word "wood" to the following)

1. An Indian weapon. 2. The American elk. 3. A perch-like fish. 4. Part of an eye. 5. A useful metal. 6. A simple mechanical device. 7. A fastener, as for a garment. 8. A textile material. 9. The yolk of an egg. 10. A domestic animal. 11. The color of a danger signal. 12. Dressed skins. 13. A small creeping animal.

E. L. C.

ANSWERS

39. A pair of spectacles.
40. S—Es-say—"Attempt."
H—Ach-ieve—"Accomplish."
A—A-bandon—"Quit."
K—Ca-reer—"Course."
E—E-ternal—"Endless."
S—Es-teem—"Value."
P—Pe-ru-se—"Examine."
E—E-lated—"Transported."
A—A-bate—"Moderate."
R—Ar-dent—"Glowing."
E—E-vince—"Manifest."
V—Ve-neer—"Coat."
E—E-ra—"Time."
R—Ar-senal—"Storehouse."
S—Es-cape—"Avoid."
U—U-surpation—"Assumption."
S—Es-pecial—"Chief."
B—Be-quest—"Will."
A—A-rouse—"Excite."
C—Se-date—"Calm."
O—O-dor—"Scent."
N—En-deavour—"Tried."

41. Caprice.
42. The letter Y.
43. Recrimination.

Recent solutions are acknowledged from: S. F. R., Chelsea, Mass., to 33, 34, 35, 37, 38; M. R. T., Dover, N. H., 33, 34, 37; E. H. Pray, Chelsea, Mass., 34, 35, 37, 38; Abbie A. Tidd, Westboro, Mass., 37; M. E., Portland, Me., 34, 37; Rev. Henry Lincoln Bailey, Longmeadow, Mass., 36; F. M. C., Providence, R. I., 34, 37, 38; Nillor, Middletown Springs, Vt., 33, 38.

Mr. Bailey is congratulated on his success with the cryptogram, which many others tried in vain. Mr. Pray, at last accounts, had not obtained the answer, and Nillor was averse to accepting our invitation, partly on account of his unfamiliarity with this intricate form of tangle. "Still working on it" was S. F. R.'s latest report.

An Old-Time Lesson Book for Children

By J. H. Tewksbury

It is called, "A History of the Holy Jesus, containing a brief and plain Account of His Birth, Life, Death, Resurrection and Ascension into Heaven and his coming on the great and last day, By a Lover of Children." The title page is incomplete and the date is missing, but it was probably published in Boston about 1747. It is in rhyme, but the illustrations are of greater interest even than the text. The Introduction gives an account of Adam's fall, which is illustrated in a quaint frontispiece, and one verse informs us:

And down to Hell you all had gone
Had not sweet Jesus flown
To save the poor rebellious Wretch
From his deserved Ruin.

Then follows the history of Jesus' birth. The wise men from the East are seen in one illustration, earnestly watching the Star through telescopes. They wear the garments of Colonial times. Herod appears in the next picture, mounted on horseback and mowing down the children



Herod slaying the children

who are drawn up before him as if in battle array with flags and banners, while an admiring company which looks on bears aloft British flags!

The bloody Wretch, enraged to think
Christ's Death he could not gain,
Commands that Infants all about
Bethlehem should be slain.

Various incidents in the life of Christ are described in quaint rhymes, of which the following is a sample:

And now the Lord no Rest could find
From those of Nazareth,
To Capernaum therefore hastes
To find a safer Birth.

When from the Shore he launched out,
And from the Ship did preach,
The better to accommodate
The Thousands he'd to teach.

The parable of the Prodigal Son is graphically illustrated, as is also the



The Prodigal Son



The Rich Man and Lazarus

story of the Rich Man and Lazarus, the latter parable being thus described:

Another to reprove the Rich
And great Ones here below,
To tell them of the fatal Doom
They'll have in Hell below;

Who when poor Lazarus's at their Gates,
Sit mourning, sick, and poor,
Will not so much as give the Crumbs
That fall upon the Floor.

The accompanying picture evidently represents the supernatural darkness



Storm at the Crucifixion

at the time of the crucifixion, when saints arose from their tombs.

An ancient Type being now fulfill'd
And to a Wonder done,
Of faithful aged Abraham
In offering up his Son.

This suggests the following picture of the offering up of Isaac. Could anything



Abraham offering up Isaac

be more realistic than the voice of God coming out of the cloud, saying, "Abraham"?

The earthquake which occurred at the death of Christ is illustrated by a picture showing a New England meeting house

and dwelling houses of the common New England style, all rocking violently. There are other quaint prints which cannot well be reproduced, because of their faded condition. The book concludes with what is called, "The Child's Body of Divinity," which evidently is intended to summarize briefly all that has preceded. It begins as follows:

Adam by's Fall bro't Death on all.
By his foul Sin we've ruin'd been.
Christ Jesus come to ransom fome.
Dare any say this an't the Way.
Every one to him may come,
For if they do, he'll Mercy show,
Great Grace likewise, to them Surprise, etc.

No doubt this little book was earnestly studied and memorized by hundreds of our pious ancestors. To us the theology seems rather severe, the teaching a trifle dogmatic and the poetry somewhat open to criticism. But somehow our fathers managed to get a pretty good grip on Bible truth by the study of the New England Primer and other books like this.

We are frequently told nowadays that the helps to Bible study used in our Sunday schools are not up to the highest pedagogical standards and are not always made to fit the psychological needs of the young. Probably there is truth in this. But certainly the modern lesson helps are no more open than the ancient ones to criticism of this sort. Yet people learned much truth from the old books and often learn little from the far more attractive modern ones. If our children grow up in ignorance of the Bible and religious truth, the trouble may be with them, their parents or their teachers, rather than with the text-books. If our modern lessons were drilled into the children's minds as thoroughly as was customary 150 years ago, might not many of the modern objections vanish? May it not be that we rely too much on the book and not enough on the drill in these days when to satisfy modern requirements all instruction has to be administered in sugar-coated doses?

The earthly family is the scaffold whereby we build the spiritual one.—
Margaret Fuller Ossoli.

The Conversation Corner

The Flag of Our Union

RAH-RAH-RAH! Rah-rah-rah! Rah-rah-rah! for the Old Flag! How old is it? Probably you had something about that in your schools, over which the stars and stripes were waving on Flag Day, just now passing as



I write. As we have not had this picture at the head of the Corner for over two years, I have ordered the Despot Foreman to run it up to mast-head now, so as to remind you to repeat (in concert with others) the short words which begin this article on Saturday of next week, July 4—don't forget the date! The proper time in the day for this service is between sunrise and sunset; it is not at all necessary, as is sometimes supposed, to get up in the night to do it—you will only lose your sleep in that way and make others lose their sleep also—a selfish and unkind thing, which, if you once think of it, you will not of course do.

I have no sympathy with what is sometimes said, that the flag is nothing but a colored rag and not worth making such a fuss about. It is the emblem of our republic, and as American citizens, young or old, we ought to love it and honor it, for the sake of the republic and of the many men who have suffered and died in order that we might have not only a country but a free country. On the other hand, I am surprised occasionally to hear the remark that "where the American flag has once been put up, it must never be pulled down." That is misleading.

Here is an illustration. More than thirty years ago I knew and loved a Cuban boy, a schoolboy in a Southern state, where he had come as an exile from his native land because he had hurried for "Free Cuba"; becoming a Christian youth he longed to be educated and carry back the gospel to his countrymen. I had never heard from him since, until a few months ago I picked up by accident one day a back number of the *Home Missionary Magazine* and saw his name as a minister of one of our churches near Havana. Of course I got acquainted with him again, and when he came on to attend the Providence meeting he visited me. He told me how kindly God had led him all these years, answering his prayer in permitting him to be a minister among his countrymen in Florida until Cuba was made free in 1898, when he began at once his service in the Island.

In speaking of the universal love of the Cubans for the United States, he described the establishment of their new republic and the inauguration of its president. When the time came to hoist over Morro Castle the Cuban flag, the American banner must of course be removed, but as it was coming down prominent Cuban gentlemen rushed forward and caught it in their hands, kissing it and saying that that flag must never touch the ground! That was not dishonorable—it was very honorable, although our coun-

try had redeemed the Cubans from the cruel oppression of the Spaniards and aided them in every way in organizing their own government, to haul down our flag and let them hoist theirs.

I suppose it will be the same at some future day in the Philippine Islands, which as the result of the war came under our protectorate; when they are fitted by the education which our Government is giving them to be a republic it will be our duty to haul down our flag and recognize theirs. I had not intended to make this Fourth of July talk when I told D. F. to hoist the colors, but it is a good thing for you boys—and girls, too, of course—to think over these matters of government, and decide what is right and true for us as a nation to do. In any case we all hope that our beloved flag will never need to be displayed again on battle-fields, but always in the interests of peace, justice and brotherhood.

ABOUT COINS, SCHOOLS AND BEANS

My Dear Mr. Martin: As an interested reader of the Corner, I would like to give the younger members something to look up in history. I have a medal resembling a coin, bearing the date of 1837. Obverse: "Executive Experiment." Figure: tortoise bearing a strong box on its back. Reverse: "I follow the example of my illustrious predecessor." Figure: Donkey at full speed. What does this medal commemorate, and are others like it still preserved?

Sharon, Mass.

E. S. P.

Here is a chance for those who have studied United States history. It is a good sign that so many children in applying for Corner membership tell what grade they are in, and what they are studying. A Dorchester girl is "very interested in geography," and a Maine girl says their grade is "learning the poems, Curfew by Longfellow and Winter by Lowell." A New Jersey girl could not write before because she "was studying for a test in school." Three boys in Nebraska (a minister's sons) send me a picture of a big box on a horse-sled in which they "collect and deliver laundry work to earn money for their education."

Here are several letters about beans!

I like to read your paper very well. It always comes Monday, and we are always glad to have Monday come. I am the daughter of the minister who sent to you for those yellow-eyed beans which the Maine boy sent to you.

Norton, Kan.

ALLIE W.

The "Maine boy," who lives six miles from town, says:

O! we have got a free delivery mail route from Foxcroft to Lubec right by our house. My potatoes are up and yellow-eyed beans, too. I wrote to the Kansas minister, and he answered, and I have now sent him some popcorn for seed. Can I send you an ear to plant in your garden?

TOM H.

Certainly—but will it grow popped? Another Maine member must like history, for she writes:

... Do you know how Auburn received its name? [Certainly not!—MR. M.] Well, once it was called Goff's Corner, but in 1842 Mr. James Goff harnessed his horse in the middle of the night in a severe snowstorm and went to Augusta, the capital. He talked with Governor Fairfield and then the town was incorporated. Some names proposed were Littleton for Squire Little, who bought Auburn for

a peck of beans from the Indians, and Goffstown for Mr. Goff, but he proposed Auburn, and Auburn it was.

Auburn, Me.

EVA Q

And now—[No, Mr. Martin, I am proud to hail from Maine myself, but not another bean can be admitted this week.—D. F.]

For the Old Folks

MORE OF THEIR QUESTIONS

Dear Mr. Martin: I am interested to note how many choice bits of poetry, which have cheered and comforted people in the past are brought to light in answer to queries in the Corner. In 1870 while residing in New York city, the "Manual of the Band of Prayer of the Ladies' Christian Union" had appended to it a selection, extracted from "The Two Dreams." It began,

Christ stood in the light which my eye could not see.

I have tried in vain to find the author, or the entire poem which I judge from the extract would be worthy of preservation. Can any of your readers help?

Grand Rapids, Mich.

C. A. S.

Can the Corner place the following touching lines?

Sweet tender flower,
Born for an hour,
Now by death's cold hand stricken;
Ne'er shall thy voice
Laugh and rejoice,
Ne'er shall thy life-blood quicken.

Marietta, O.

PUTNAM STREET.

Many years ago a friend used to repeat to my children some verses beginning:

O thank you, good Dobbin, you've been a long track,
And carried papa all the way on your back;
You shall have some nice oats, faithful Dobbin,
Indeed,
For you brought papa home to his darling with speed.

I wonder if it has the dignity of being in print.

Stockbridge, Mass.

I. A. T.

Yes, that very verse was in print in the Corner for July 13, 1899, the same question as to the poem being sent by an octogenarian in Portland, Me., but no answer was ever made. The fact that it is remembered in another part of New England shows that it was once in print, and I hope some other memory or scrap book will supply the other verses and the book where they may be found.

When a child of five years I had a little handkerchief given me, printed all over with pictures and poetry suitable for children of tender age. In one corner were at least four stanzas of a more mature nature, entitled, "What is Religion?" I can only recollect a few words:

It is not to go to church today,
To look devout and seem to pray.

This poem made an impression on my whole life but, strange to say, I cannot now recall the remainder of it, and would be thankful if any one could give me the rest of the piece.

Omena, Mich.

MRS. W.

I wish you could ascertain through your column where I can find a copy of the old hymn,

O tell me where the dove has flown,
To build its downy nest,
And I will rove the world all o'er,
To win her to my breast.

New Britain, Ct.

MRS. M.

Mr. Martin

The Literature of the Day

Behind the Veil

This book* is an appeal from the weariness of the American people to their sober third thought and sense of sympathy and justice. At the court of final justice no case can be settled until both sides have been heard and from advocates who speak from knowledge and with power. Such an advocate is Professor Du Bois and the book takes high rank among the recent volumes, upon this ground alone. It is almost the first fully articulate voice from behind what the author calls "the veil"—the full expression of the soul of a people. It does not matter that Professor Du Bois is Massachusetts born; long years of work among his fellow Negroes in the South have given him a right to speak for the children of the slaves in their difficult effort to make real a race aspiration in the face of a higher and a hostile environment.

The real question to which Professor Du Bois addresses himself is the heart of the whole problem of the Negro in the United States. It is not whether there shall be social mingling or race amalgamation. Professor Du Bois speaks as strongly against the sins of the white man, which have resulted in the bastardy of so many of the blacks, as Rev. T. Nelson Baker did in our columns the other day. The real question is whether the Negro in America is to have any hope of sharing in the higher aspirations of men or the common heritage of culture, whether on the higher planes he can reach the level of self-respect and of the fulfillment of aspirations which God has given his people. Back of this lies, of course, the question whether God has given the black races any such possibilities or such gifts—a question which this book in its power and pathos, its appeal and its reserve, goes a long way to answer.

With this claim for opportunity on the higher levels Professor Du Bois naturally comes to the point of criticism, both of the spirit of recent Southern legislation and of the limitations of the program which Booker Washington has so ably advocated and carried out. His criticism is appreciative, yet from the point of view of the self-respect of his race, trenchant and, we believe, essentially sound. We are not ready to admit that the higher education of the Negro has been a failure. Antecedently it would seem probable that at this early stage of the experiment the proportion of personal failures would be larger than among white men with the heredity of long generations of culture behind them; but even if that were the fact to a larger extent than Professor Du Bois admits, it would call for a more careful oversight of processes rather than a counsel of despair. We would not close Yale or Harvard because their graduates may be found among the wrecks of the mining camps and even in the prisons. We would not close Fisk, or Howard, or Atlanta because, with a vastly harder problem, they have not been able to do their great and indispensable work without a large percentage of failures.

* *The Souls of Black Folk*, by W. E. Burghardt Du Bois. pp. 285. A. C. McClurg & Co.

If it is the duty of white America to understand the souls of the black citizens before they pass final judgment, then it will be the duty of leaders of opinion to read this book with an open and sympathetic mind.

RELIGION

The Drama of the Apocalypse, by Frederic Palmer. pp. 192. Macmillan Co. \$1.25 net.

With a sympathetic, historical spirit the writer interprets what he considers "the first poem of Christianity" in the light of the literary and political circumstances of its time. Our difficulty in comprehending its Christological, eschatological and sociological conceptions arises largely from the fact that to us each of these is a definite and separate conception, while to the apocalyptic seer such definiteness did not exist. The exegetical fate that has befallen this book is due to a failure to make a comparative study of it with the fourth gospel.

Habel and Bible, by Friedrich Delitzsch, edited by C. H. W. Johns. pp. 226. G. P. Putnam's Sons.

The Mediation of Jesus Christ, by Milton S. Terry, D. D. pp. 208. Eaton & Mains. 75 cents net.

A purely Scriptural presentation based upon a recognition of the human element in the writings. The Biblical doctrine is held to represent mediation as a continuous process and not a finished work, a necessity in the nature of God and man. No theory of the atonement is sufficient to explain all its facts. It is a careful little summary of modern results of exegesis.

Helps to the Holy Communion, compiled by Caroline A. Derby. pp. 106. E. P. Dutton & Co. 50 cents net.

Brief passages from the writings of Phillips Brooks arranged as a preparation for the Lord's Supper and followed by prayers adapted for personal use from the book of Common Prayer. A few appropriate hymns are appended. The little book is a model of neat form and good print.

When Angels Come to Men, by Margaret E. Sangster. pp. 158. F. H. Revell Co. \$1.00 net.

Mrs. Sangster's thoughtful and poetic style appears to good advantage in this interpretation of Scriptural and popular ideas about angels. It will appeal to the hearts of many people, rather by its sympathetic qualities than by any new light which it casts upon the theme of which it treats. It is beautifully made.

What Shall I Do To Be Saved, by E. E. Byrum. pp. 200. Gospel Trumpet Pub. Co. Mountsville, W. Va.

Of Religion, by Richard Rogers Bowker. pp. 73. Houghton, Mifflin & Co. 50 cents.

One of Mr. Bowker's thoughtful little books dealing with the Arts of Life. His conception of religion is a broad one, and he assigns to Christ and Christianity the highest place; but of the New Testament conception of faith as an experiment with the living Christ resulting in personal acquaintance he seems never to have heard.

BIOGRAPHY

Isabella D'Este, Marchioness of Mantua, 1474-1539, by Julia Cartwright (Mrs. Ady). 2 vols. pp. 395, 419. E. P. Dutton & Co. \$7.50 net.

In the Italian world of the Renaissance Isabella, Marchioness of Mantua, is one of the central and picturesque figures. A lover of literature and a patron of art, Aldus printed books for her and Mantegna, Titian, Leonardo, John Bellini, Perugino, and other great artists painted her portrait or did other work at her order. Her life touches that of the world at many points, and the thousands of her letters which have survived are of high interest. In these two handsome volumes we have the first complete English life. It is written in an interesting style and gives us a multitude of glimpses of the great world in which she played so large, and often so influential, a part.

Letters of a Diplomat's Wife, 1883-1900, by Mary King Waddington. pp. 417. Chas. Scribner's Sons. \$2.50 net.

Mary King Waddington was the American wife of the French statesman who represented France at the Berlin Congress and was afterwards ambassador to England. Her husband was a Protestant, the grandson of an Englishman, and was himself educated in England, where he rowed in the Cambridge University crew. The letters were written to sisters while the Waddingtons were in attendance as representatives at the coronation of the czar and during their long tenure of duty in England. They introduce us to some of the most interesting personalities of Europe during the ninth and tenth decades of the last century, including many royalties. The simplicity of style reveals a charming and unaffected character, and the letters are delightful pictures of a busy and brilliant experience. There is a fine portrait, and the illustrations are of remarkable beauty.

The True Abraham Lincoln, by Wm. Eleroy Curtis. pp. 409. J. B. Lippincott Co. \$2.00.

There seems always to be room for another life of Abraham Lincoln and the dramatic interest of the period, together with the abundance of the material, lends itself well to new arrangements. Mr. Curtis adopts a topical order, which admits of grouping like material, while it involves some repetitions. He has made a readable study of event and character, in good proportion. Incidentally the book becomes a history of the politics, diplomacy and military history of the period of the war—for all of which Lincoln was the central figure. There are good and pertinent illustrations from original portraits and photographs.

ART

The Arts in Early England, by G. Baldwin Brown. 2 vols. pp. 388, 351. E. P. Dutton & Co. \$8.00 net.

The first of these two handsome volumes Professor Brown gives to a study of the religious and social life which underlies the early history of English art. An introductory chapter discusses the character of mediæval art, rightly emphasizing the continuity of workmanship with the Roman times. He finds room for some account of pre-Saxon Christianity in England and in successive chapters describes monastery and church in their relations to the people. The second volume is devoted to the Saxon churches—which are naturally the largest architectural survivals of the period. Illustrations and maps help to make plain the progress of the study. The book, over and above its value as a study of a large subject, is full of interesting information of an unusual sort.

Leonardo da Vinci, by Dr. Georg Gronau. pp. 190. E. P. Dutton & Co. 75 cents net.

A number of the convenient and attractive Little Popular Library of Art. Fully illustrated and giving an enthusiastic and readable account of Leonardo's activities on the side of painting.

Michael Angelo Buonarroti, by Charles Holroyd. pp. 347. Charles Scribner's Sons. Imported. \$2.00 net.

A beautifully made book on an original and interesting plan. It opens with the first complete translation into English of the life of Michael Angelo by his pupil, Condivi, the chief authority for biography; continues with an account and estimate of his works, and includes the three dialogues from the Portuguese of D'Olanda which gives us glimpses of the painter in the company of Vittoria Colonna and others. The reproductions of Michael Angelo's works are beautiful and valuable.

FICTION

His Daughter First, by Arthur Sherburne Hardy. pp. 349. Houghton, Mifflin & Co.

Some of the characters reappear in this strong story from Mr. Hardy's earlier book, the Wind of Destiny. We are introduced to a little group of Americans in the Berkshires presumably, and in their winter home in New York. We find them cultured, vital people, strongly individualized and grown, rather than placed, in natural and interesting relations. The plot is not complex, nor are there many actors on the stage, but there is more than one love story running through the book and there is a sense of breadth which is de-

lightful. It is good to welcome such genuine and thoughtful work with its firm grasp upon the principles of the art of novel writing and its flavor of an interesting humanity.

The Log of a Cowboy, by Andy Adams. pp. 387. Houghton, Mifflin & Co. \$1.50.
The story of a journey with a herd of cattle from Texas to the Blackfoot Agency in North Montana in the early eighties. It is told with a realism which gives vividness to the scenes described. Life on the frontier, its lawlessness, hardships, romance, adventures, is well reproduced.

The Sins of a Saint, by J. R. Altken. pp. 346. D. Appleton & Co. \$1.50.
A story of the Saxon time in England. It is in fact little more than an imaginative handling of the events in the quarrel between King Eadwy and the church, headed by Dunstan, in which the marriage of the king to his cousin was the most powerful weapon in the hands of the priests.

The Spoilmen, by Elliott Flower. pp. 324. L. C. Page & Co. \$1.50.
The record of two reform aldermen who fought the machine and how the machine proved too strong for them. The story is exceedingly life-like as well as interesting. No book that we have ever seen gives quite so good a description of present ward politics.

That Printer of Udell's, by Harold B. Wright. pp. 468. Book Supply Co., Chicago. \$1.50.
A study in applied Christianity, its elements of power arising from a certain prophetic fervor in the author rather than from literary finish. It might be read with profit by those who are concerned with the relation between Christianity and social service.

The Story of a Whim, by Grace Livingston Hill. pp. 175. Golden Rule Co.
A pleasantly told story of the unforeseen results of a kindly deed. The events described are not too probable, but the lesson drawn is a good one. The book is illustrated and prettily bound.

MISCELLANEOUS

Political Parties and Party Problems in the United States, by Prof. J. A. Woodburn. G. P. Putnam's Sons. pp. 304. \$2.00 net.

An up-to-date chronicle of facts and a dispassionate consideration of tendencies, of interest not only to the historian but also to the reformer. The book has its message for the partisan and the non partisan. The author deals freely with evils that exist and blinks no untoward facts and forces. His authorities on civic reforms and his citations of their opinions are apt and buttress up his own. Especially admirable is his dealing with the present status of the Republican and Democratic parties, and his clear perception of the coming strength of radicalism in the ever increasing Socialistic party. He also sees that the peril democracy faces in the United States is not from the ignorant immigrants but from the crafty and educated old settlers who exploit ignorance.

The International Year-Book, 1902. Edited by Frank Moore Colby. pp. 781. Dodd, Mead & Co.

Each year sees improvement in the make-up and contents of this excellent work of reference. Mr. Colby has gathered around him a body of contributors, mainly young men and college professors who have good standing and accurate scholarship, but a name yet to make. It is an up-to-date book fairly well illustrated, and covers a wide range of human activity and thought.

Boys' Self-Governing Clubs, by Winifred Buck. pp. 218. Macmillan Co. \$1.00 net.

The first handbook of the social settlement type of boys' club. The author discusses the educative value of social play, and shows how the natural groups of street boys may be gathered, developed and governed by means of their own social instincts. The chapters upon play-room activities, debating, outings, dramatics, etc., will be especially useful to all who work with boys. It is throughout a practical manual.

How to Bring Up Your Children, by John Locke, 1632-1704. pp. 115. A. Wessels Co., N. Y. City. 50 cents.

A famous treatise on Education, written by John Locke, the philosopher. It is full of quaint good sense, which parents of today would do well to ponder. The publishers have included a portrait and given the book a neat binding.

Bits from New Books

Browning and Mrs. Carlyle

He sided with Carlyle in the vexed question of the Carlyle domestic relations, and his impression of Mrs. Carlyle was that she was "a hard, unlovable woman." As, however, it is on record that he once, while excitedly explaining some points of mystical philosophy, put down Mrs. Carlyle's hot kettle on the hearth rug, any frigidity that he may have observed in her manner may possibly find a natural explanation.—From *Chesterton's Robert Browning* (Macmillan).

The Sunday Problem

For most wage-earners the claims of the working day are not so exacting as in the past. The great mass of men have more leisure, but the time freed goes in some of these other directions: religion hardly gains. One who fought hard for the Saturday half-holiday, hoping that Sunday would then be given to God, sadly admits his mistake. The maw of pleasure is not easy to fill. The appetite grows. Sunday is increasingly regarded as a day of mere recreation. Nationally we have yet to learn how to use the day. The old "dullness" which one witness regarded as "our salvation, physically as well as spiritually," has been rejected; but the full force and the best form of alternative interests and attractions are not yet realized.—From *Booth's Life and Labor in London* (Macmillan).

Self-Conceit and Indigestion

I will say at once that chewing the end of one's own virtue gives a sour stomach.—From *Owen Wister's Philosophy Four* (Macmillan).

President Juarez

They were baffled, not by skill, but by sheer strength. The thin lips of the great Indian held their form with vice-like firmness. They saw that courage never to submit or yield which had carried this man's cause through desperate years to victory. He was not brilliant, not versatile, not agreeable, but he was granite. Of a race that had suffered much and enjoyed nothing, he had no inherited aesthetic bias toward the pleasanter of two courses. His thoughts were like the links of iron chains.—From *Cook's Roderick Taliaferro* (Macmillan).

Age's Romance

I am thankful that romance has an aftermath, and that old men and women can prattle about days that were robust. I am thankful that the soldiers of life are at the end given a furlough in which to fondle the arms they wielded with clumsiness and with spirit, and in which to pass themselves in review before their pension expires and their day is over. Youth has the romance of loving, and age the romance of remembering.—From *the Kempton-Wace Letters* (Macmillan).

Helping the Artist

This method of procedure, wherein suggestion becomes such an important factor, implies two people in the work of art rather than one. The spectator must do his part as well as the artist. The latter suggests, the former takes up the suggestion and builds upon it. When Velasquez painted Christ on the cross, hanging there alone in the night, the head bowed forward on the breast, and the long dark hair falling over the face and half covering it, he did not think to obliterate the face—to take it out of the picture completely. He knew very well that the imagination of the spectator would go behind the

vell and picture that face more vividly than he could paint it. What painter ever yet produced a satisfactory face of Christ? Velasquez was wise in leaving it to the imagination of the spectator.—From *Van Dyke's The Meaning of Pictures* (Scribner's).

What They Lack

I have seen more young men fall in early life from the absence of character than from the absence of genius.—From *Life and Letters of Westcott* (Macmillan).

Wesley, the Strenuous

Every minute had its value to him for work or rest. "Joshua, when I go to bed I go to bed to sleep, and not to talk," was his rebuke to a young preacher who once shared his room and wished to converse at sleeping time.

Dr. Johnson once said to Boswell: "John Wesley's conversation is good, but he is never at leisure. He is always obliged to go at a certain hour. This is very disagreeable to a man who loves to fold his legs and have his talk out as I do." On another occasion he said, "I hate to meet John Wesley; the dog enchants you with his conversation, and then breaks away to go and visit some old woman."—From *John Wesley, the Methodist* (Eaton and Mains).

Cautious

Mr. George bade me a gloomier farewell. "You might come to some good," he said contemplatively; "and then again you mightn't. I ain't what they call a pessimist, but I thinks poorly of most things. It's safer."—From *Quiller-Couch's Adventures of Harry Revel* (Scribner's).

When Biblical Criticism is Offensive

In the public interpretation and exposition of the Bible, protests against existing views are usually offensive, and seldom edifying. It is an offense as well as an impropriety, to speak of "Second Isaiah," or formally to question the authorship of a psalm ascribed to David, before a mixed congregation assembled to worship God and to listen to words of eternal life. To whatever historical stage of the revelation the psalm or the prophecy belongs, it has a positive religious message. It had at first, and it has now; and that is the only thing of real importance to the Church.—From *McFayden's Old Testament Criticism and the Christian Church* (Scribner's).

The Doctor's Mistake

This labor traffic has had a dreadful effect in depopulating these islands. I have studied the question for six years from the Island point of view, and I am convinced beyond all shadow of doubt that this is one of the main causes of the dying out of our people. Many men blame the wearing of clothes. One day I took a naval doctor to see a man whom I suspected to be dying of phthisis. The doctor examined him carefully and then turned to me and said:

"The wearing of clothes has brought this on," and proceeded to theorize upon the subject. It was with malicious joy that I answered:

"That man is a heathen, and has never worn clothes in his life."

No, the labor traffic is mainly responsible, for it sucks out the young life-blood of the community, breaks up family ties, and everywhere leaves desolation and bad feeling behind it.—From *Paton's Lomai of Lenakel* (Revell).

From Old to New*

By Rev. A. E. Dunning

All human progress involves loss as well as gain. Going on to manhood means losing childhood. The expansion of a family or a nation into larger power and responsibility means leaving behind simple, primitive life for complex society, with its burdens and perils. It depends somewhat on one's temperament and surroundings, somewhat on his age and experience, whether he chooses the old or the new. In politics and in religion there are two parties, the one clinging to the old, the other turning to the new. Each party plants itself on principles, and usually regards the other party as indifferent to them.

This ever present contention between the followers of the old and the advocates of the new appears everywhere in the Bible, which is a record of progress in moral and spiritual life. Nowhere in the Old Testament is the contrast more clearly illustrated than in the history of the transition of the Israelites from the disorganized tribal period of the judges to the monarchy. When they awoke to the new life which expanded into the glory of the kingdom of David, they lost the charm of that earlier time which their historians loved to describe as the golden age of familiar intercourse with God. Two accounts of it are given in the first book of Samuel, the earlier one from the point of view of those in sympathy with the new [1 Sam. 9: 1-10: 16], the later tradition reflecting the view of those who clung to the old [1 Sam. 8: 1-22; 10: 17-27]. In this lesson we have to do with the demand of the people for the new kingdom to take the place of the old order of the judges. It shows us:

1. *The claims of the new.* Samuel the judge was growing old. His sons, to whom he was committing his authority, were untrustworthy, openly accepting bribes and perverting justice. The memory of the disasters that had fallen on the nation through the wickedness of the sons of Eli, Samuel's predecessor, stirred alarm among the tribes. The Philistines were oppressing them on one side, the Ammonites threatening on the other. The leaders realized that a crisis was impending. They came together and agreed that a change of government was imperative. They saw the necessity of closer organization, of an army and a head. They placed the situation before Samuel and asked for a king, a constitution and a reorganization of the tribes into a nation fitted to cope with the nations surrounding them.

The Israelites were on the threshold of a period of expansion which has a parallel in our own time and nation. New discoveries of the records of the past, of nature, of the laws of human development are compelling men to find new adjustment of knowledge and belief in science and religion. Our nation has been brought into new relations with other nations. New responsibilities are laid on it. Men of sanguine temperament hail the new kingdom eagerly, and some of them outrun facts with their inferences, asserting their conclusions

with confidence, impatient of restraint. In politics they welcome new burdens, and see in the expansion of the nation enlarged wealth and power. The time has come for great changes, they say; let us anticipate them and take full advantage of them.

2. *The love of the old.* The part of the narrative we are studying is in sympathy with the conservative. Samuel shrank from the change. It seemed to him a rejection of Jehovah. A king, a court, an army, called for heavier taxes, the withdrawal of young men from tilling the soil to serve in the army, of young women from their homes to toil for the upper classes that would be formed. The simple life would gradually disappear. The direct reliance of the people on Jehovah would be diverted to trust in the king, military power would usurp the place of priestly rule. The old judge bravely warned the people against the change they sought. He knew they were about to surrender what was precious for what was untried.

Every period of change involves much loss. The greatest pathos of that fine story, John Halifax, Gentleman, is in the passing of his household from its self-centered peaceful home life of obscure poverty into the wealth and publicity by which the noble ambitions of the hero were realized, but which led to disappointment and strife that estranged his children from one another. The things which divided them were brought into the home through what John had struggled long to gain, and what his sense of duty would have impelled him to gain even if he had foreseen the loss.

A recent assembly of earnest men put forth a manifesto declaring that the nations were arming themselves at greater cost and with more dangerous rivalries than ever before, saying: "Into this rivalry our own country has entered more deeply the past year than ever before, and the present lead of the Government and the infatuate following of the people betoken a still deeper sinking into what is contrary to all the previous history and policies of the nation, and what seems to us to bode no good to America or to the world." To these men our nation seems to be abandoning what is most precious in its past and rushing headlong into great dangers. What they see in one direction others see in changing views of religion and in what they regard as the degeneracy of family life.

3. *The acceptance of the new.* The wise prophet saw that the old life of Israel was passing away. The new time was inevitably approaching. He loved the old ways. He might have denounced the leaders and refused their request. But the divine counsel forbade him to end his life in a useless complaint. "Hearken to their voice, and make them a king," said Jehovah: "Howbeit thou shalt protest solemnly unto them."

Jesus described a condition in every age when he said, "No man having drunk old wine desireth new; for he saith, The old is good." He knew that

the process of fermentation which must go on through receiving his teaching would break up cherished human relations and destroy prized beliefs and customs before the new order of society which he came to create would be established. Yet he did not hesitate. The world lost something in the passing of Judaism. It gained more through the coming of Christianity.

Phillips Andover's 125th Anniversary

The baccalaureate sermon given this year by Rev. Dr. Henry A. Stimson of New York (who had a son in the graduating class), was a frank and earnest charge to the young men that only by the personal possession of the religion of Jesus Christ would they "be able to withstand in the evil day, and having done all, to stand," illustrated by a beautiful reference to the life and service of the late Rev. Ellis Mendell.

Out of a total enrollment of 372 a class of fifty-eight received at the Commencement on Thursday, the 18th, their diplomas from Dr. Day of the Theological Seminary, Judge Bishop, president of the board of trustees, being unable to be present. Principal Stearns, who had opened the exercises with a touching prayer for God's blessing on the class and the institution, awarded the annual prizes, some thirty in number, to the best scholars in different departments. It was one of the interesting incidents possible in a school which has educated successive generations of boys, that the closing hymn was the "breath of holy song," inspired by Ray Palmer, who entered the academy exactly eighty years ago, and that the list of graduates contained the name of Samuel F. B. Morse, a kinsman of the great inventor, who was fitting for college here just one hundred years ago.

This year being the 125th anniversary of the founding of Phillips Academy on Andover Hill by the Phillips family, between 300 and 400 alumni were present at their meeting on Tuesday. The most marked one of all the number was a member of the Class of 1882, a bright, clean, genial Chinese boy, known then as Pi Yuk Liang, who, with other pupils from the same country, was recalled by the government before the completion of the full course. But the leaven of American education had done its work, and the schoolboy has had a notable career in the civil service of his native country, which he represented at Queen Victoria's jubilee celebration, and later as secretary of a famous diplomatic embassy to Berlin. Now he was presented by Dr. McKenzie, who presided at the alumni dinner, as "Sir Chentung Liang Cheng, His Imperial Chinese Majesty's Envoy Extraordinary and Minister Plenipotentiary to the United States of America."

His speech was worthy of the rousing applause and enthusiastic school-yells which were given him. He spoke in the purest English and entered heartily into the spirit of the occasion, relating reminiscences of his experiences in the school, especially of his connection with the baseball team in a certain notable "Exeter game," and reporting the successful careers of the other Phillips boys in China. It seemed a thoroughly genuine pleasure to him that by leaving Washington an hour after his official reception by President Roosevelt he could reach Andover in time for the meeting. On the athletic field and at the evening reception of the principal, he manifested the same heartfelt interest in everybody and everything connected with this his only *alma mater*.

One beautiful incident occurred during his stay. Calling on the family in whose home he had roomed when here, the lady handed him some letters in Chinese characters, left by one of the Chinese students at that time

* International Sunday School Lesson for July 5, Israel Asking for a King. Text, 1 Sam. 8: 1-22.

and preserved as a curiosity, without thought that they would ever be seen by their owner. The minister recognized them at once as letters written him while here by his father who soon after died. He seemed much moved, and went away in his carriage reading the precious letters.

The new principal, Rev. Alfred E. Stearns, received the heartiest greeting from the alumni. His modest, straightforward speech, outlining the work of the past year and the plans for the future, showed the wisdom of his promotion from the vice-principalship to the head of the school. The remodeling of the academy building, the completion of one of the finest gymnasiums and finest athletic fields in the country, the establishment of an academy dining-hall (in the "old brick academy"), and the erection of the Archaeological Building were among the external improvements of the year. A new academy on the historic site of Judge Phillip's "mansion-house," an infirmary for the school (the funds for which are partly raised), arrangements for housing the younger boys under special care of a teacher and family, and the building of new houses for the use of students who have to "work their own way," in place of the old "Latin Commons" which have outlived their usefulness and been demolished, were among the plans presented to the alumni. The new "Brothers' Field" was formally opened with prayer offered by Prof. J. H. Ropes and a short address by George B. Knapp of the board of trustees, who gave the field in memory of his brother, the late Arthur Mason Knapp of the Boston Public Library. Expression of grateful and appreciative remembrance of the late Dr. C. F. P. Bancroft was made in the addresses of his successor, Principal Stearns, Judge Bishop, the president of the trustees, the Chinese Minister, and others.

C. C. C.

A Jubilee at East Taunton, Mass.

Fifty years of perseverance and sacrifice were fittingly commemorated by the East Church of Taunton, June 16. Few churches have surmounted greater difficulties. Organized with but thirteen members, who were urged on by Dr. S. H. Emery of the Winslow Church, the new church was the outgrowth of a Sunday school whose material wants were met by a local iron company in days when such corporations felt responsible for meeting the religious needs of their help. When these iron works were burned and the workers left; when the vicinity was known as "the dead city"; when in April, 1897, the church building was burned, even then the spirit of the church was equal to the need and the faithful few refused to yield to discouragement. They had their reward; thanks to the Church Building Society an unusually neat and well-equipped building has been erected and paid for; thanks to the home missionary help, the preaching of the gospel has not ceased; and now that new industries have come, the Sunday school roll has risen above the 100 mark and the church membership is sixty-one.

The present pastor, Rev. H. H. Loud, has been for five years the inspiring leader of this people. Under his watchful supervision the new church was erected; among the young ladies of the church he found one who has become the "helpmeet" for his energy; and the joy and success of the jubilee was but the natural consequence of the love cherished for the pastor.

Dr. Emery, who preached at the organization in 1853, lived to officiate at the dedication of the new church in 1898, and the day of the jubilee was chosen by his associates of the Grand Army for the formal presentation of his portrait to the local post, of which he was an honored member. His successor, Rev. C. H. Talmage, spoke hearty words of congratulation and was followed by other neighboring pastors. Besides the usual reminiscences there was an address by Rev. S. M. Cathcart and a sermon by Rev. C. H. Williams.

Of the eleven pastorates, those of Rev. James Cushing and of Rev. H. P. Leonard were attended by revivals of marked interest and helpfulness. Rev. Messrs. C. A. Perry and G. W. Ellison were present to rejoice with their former parishioners.

G. H. J.

The General Association of Connecticut

This body, organized in 1709, held its 194th annual meeting with United Church, New Haven, June 16, 17. Its membership embraces the combined roll of the local ministerial associations. It begins to take pride in the prestige of age, and the exercises are of a higher order than formerly.

Rev. A. J. Haynes welcomed the brethren in behalf of his associates—Dr. Munger and Mr. Persons—of the churches, the university and the city. He also referred to the degeneracy of the country town, and appealed to ministers of strong churches to relate themselves vitally to the problems of remote places.

Rev. Arthur Goodenough, the retiring moderator, for thirty-three years the successful pastor of the country church in Winchester, spoke of the Country Pastor and His Problems. His fund of personal experience is reassuring to young men who shrink from the rural ministry. The body again honored itself by electing Rev. E. E. Lewis, thirty-two years pastor of the country church in Haddam.

Two strong papers on the Fact of Sin sharply set forth current views. Dr. S. H. Howe put in fresh and forceful language the evangelical conception, while Rev. William Slade presented convincingly the evolutionary and social aspects. This discussion was followed by an edifying paper from Rev. H. H. Kelsey setting forth the old and the new treatments of criminals. By the reformatory methods sixty-five to eighty per cent. of criminals do not return to crime, as against about twenty per cent. under the old punitive system. The present legislature has passed four important bills: defining prize fights, establishing a state police, providing for probation officers and juvenile courts, and establishing a reformatory commission with an appropriation of \$50,000 to begin work. The next needed steps are the abolition of the fee system for sheriffs and the placing of all jails under state control. One could not fail to note from the discussions of this session the greater enthusiasm over sociological problems as compared with theological problems.

The star speaker of the program was Pres. Charles Cuthbert Hall of New York, who spoke of the cordial reception given in the Orient to the third series of Haskell lectures, which has kept him abroad the past year. But mainly he confined himself to the work of Christ in Christian missions. He was much impressed by the chastening and humbling effect of such world-contacts on personality, by the unity of the human family and the necessity of interaction between the races, and the utter falsity of the modern notion that a psychological gulf is between them. It is an open question which needs the other the more, the East or the West—commercially, intellectually and spiritually; but our essential religious contribution must be the divinity of Christ.

Among things to be desired are: a far greater federation in teaching as well as action, and a discrimination between the essence of the religion of the Son of God and its Western adaptations; more spiritual power and knowledge arising from study of philosophic foundations and comparative religions, and more confidence in the native races, so that the Spirit of God may develop an Eastern type of Christianity; more liberty and financial resource for leaders of missions in the East to develop policies which they deem wise. There was a strong appeal to ministers and churches at home for broader and more cosmic views to replace the common tendency toward over concentration upon local affairs and over emphasis upon the individual and the subjective.

Dr. Barton followed with an address which the most conceited skeptic as to missions would have to admit was both interesting and convincing.

The last session dealt with the Divinity of Christ and Religious Education. Professor Porter of Yale, treating the subject of Christ from the standpoint of Biblical theology, awakened a strong desire for the fuller treatment of the subject from which he was evidently drawing. What was Jesus' consciousness of his own nature, as to his Messiahship and divinity? His consciousness was rather of God and his fellowmen than of himself, and it is in forgetfulness of himself that he speaks. He did not think of his divinity in such a way as to deny the fatherhood of God, but to confirm it. He is unique in having power to express a life that did not depend on his earthly life. His power was to set men free even from himself, and set them forth on their own true way. The types which seek Him in the teaching and words of Jesus and in the risen and ever-living Christ are not irreconcilable. We should use both.

Rev. W. T. Holmes treated the subject from the standpoint of the supremacy of personality. He maintains with like energy the doctrines of God in Christ and the separateness of his personal existence; and finds their rational reconciliation in the ethical unity and the immanence of God in Christ. It was a sight to stir red blood when Professor Fisher was tugging like an old war horse at the bit of the moderator for a chance to maintain in open debate the thesis that ethical unity involves complete metaphysical unity also.

Prof. E. L. Curtis of Yale spoke in modern and enlightened fashion of teaching and study in the church school, calling for skilled work even if it shall have to be paid for, and for courses of lessons on a wide variety of practical and extra-biblical subjects. Prof. W. S. Pratt of Hartford made a forceful plea for permanent text-books with selected Scripture material and skilled editorial treatment, comparable to common school text-books. These are especially needed by older pupils. The time has come to broaden the scope of our school curriculum, wherever practicable, by the introduction of extra-biblical work.

The supper furnished by the United Church in the Y. M. C. A. Building and the speeches afterward under the genial direction of Dr. Cooper, and elicited many expressions of good fellowship.

Members of the association were favored by an invitation to a private hearing of the great Newberry organ in Woolsey Hall, just completed, but not yet dedicated or opened to public recital. The organ is a subject of keen self-gratulation among Yale people.

W. J. M.

A Quarter-Century at Jaffrey, N. H.

The old church at Jaffrey, N. H., celebrated, June 9, the twenty-fifth anniversary of Rev. W. W. Livingston's pastorate. The townspeople, delegates from churches of the Cheshire Conference and families which make this mountain-side church their summer place of worship joined in making the day memorable for both pastor and people. Mr. Livingston was formerly a missionary of the A. B. C. F. M. in Turkey, and was pastor in North Carver, Mass., before coming to Jaffrey. The ministers of the town and neighborhood gave emphatic testimony to the good sense and harmony of the people and the tact and devotedness of the pastor, which have made this long pastorate possible and fruitful. Townspeople spoke of his civic service in the legislature, on library and school committees and in temperance work. The presence of Rev. W. F. Livingston of Augusta and Prof. S. T. Livingston of Hartford, sons of the pastor, added interest. Impressive testimony was given by young men, pastors, students and others who have gone from the place, to Mr. Livingston's influence on their lives and characters. Under this pastorate missionary contributions have increased from sixteen dollars the year before it began, to about \$400 annually. Friends presented a purse of money and other gifts.

A. B.

Record of the Week

Calls

BENEDICT, ARTHUR J., S. Natick, Mass., to Tombstone, Ariz.

BOSWORTH, THEODORE K., to remain at Longton, Kan., where he has been supplying. Accepts.

BULLOCK, MOTIER C., Tyrone and Deerfield, Mich., to Farwell. Accepts.

CHENEY, BURTON H., Howard City and Coral, Mich., to Olmsted Falls, O., with privilege of attending Oberlin Sem. Accepts.

COLBURN, HARVEY C., Oberlin Sem., to Marysville, O. Accepts.

KEY, ALBERT B., Kalama and Carmel, Mich., to W. Millgrove and Clarksfield, O., with the privilege of attending Oberlin Sem. Accepts.

GORDON, JOHN, president Tabor Coll., to presidency Howard University, Washington, D. C.

GREENAWAY, BRANDON, Bowmanville, Can., to Newaygo, Mich. Accepts.

GREGG, JAS. E., Yale Sem., to Washington St. Ch., Beverly, Mass.

HOLBROOK, FRED C., accepts call to Union Ch., Cleveland, O., beginning at once, the church assuming self-support.

HOUSE, ALBERT V., New Salem, Mass., to Lake View Ch., Worcester.

JEVNE, CHAS. A., Chicago Sem., to Pingree and Buchanan, N. D. Accepts, and will not engage in work at Hutchinson, Kan., as reported.

MATTSON, BERNARD G., Yankton, S. D., released from acceptance of call to associate editorship of Pilgrim Press at urgent request of Yankton church, the latter having raised \$20,000 to erect a new church building.

MOODY, CALVIN B., Danforth Ch., Syracuse, N. Y., to Bristol, Ct.

PATTON, M. OAKMAN, Prospect St. Ch., Newburyport, Mass., to Second Ch., Palmer. Accepts.

PUTNAM, GLEN H., Nora, Ill., to Humeston, Io. Accepts.

SMITH, CHAS. W., Flagler, Col., accepts call to Ladbury and Getchell chs., Valley City, N. D. (not S. D.)

THRELL, J. BRAINERD, Pepperell, Mass., to Sioux Falls, S. D.

TURNER, W. JAY, Norfolk, Neb., to a second pastorate at Neligh.

WASHINGTON, ALONZO G., Farnhamville, Io., to Appleton and Correll, Minn. Accepts.

WHITLEY, JOHN E., Penacook, N. H., to Lebanon. Accepts.

WILKINS, J. H., to Farmington, N. H.

YOUNKER, DAVID G., Rockwell, Io., to Farnhamville.

Ordinations and Installations

BARKER, HERBERT A., o. Hartford, Ct., June 18, in Fourth Ch., where he has acted for a year as assistant pastor while taking a special course at Hartford Sem. Sermon, Rev. C. S. Beardslee, D. D.; other parts, Rev. Messrs. C. L. Ayer, Chas. Olmstead, H. H. Kelsey and E. F. Talmadge. Mr. Barker will continue his connection with Fourth Ch. for another year.

CAPSHAW, BENJ. P., o. Spring Valley, N. Y., June 11. Sermon, Rev. C. E. Jefferson, D. D.; other parts, Rev. Messrs. E. F. Armstrong, H. M. Brown, E. F. Blanchard.

CURTIS, ANSON B., i. Greenville, Mich., June 2. Sermon, Rev. H. P. De Forest, D. D.; other parts, Rev. Messrs. W. B. Thorp, W. H. Pound, R. W. McLaughlin.

ELLIS, W. A., o. Kedzie Ave. Ch., Chicago, June 11. Sermon, Rev. W. A. Bartlett, D. D.; other parts, Rev. Messrs. R. B. Guild, A. C. Armstrong.

GRAY, JOHN, Union Sem., o. Broadway Tabernacle, New York, N. Y., June 8. Parts, Rev. Messrs. F. E. Ramsdell, H. M. Brown, F. B. Makepeace and Drs. C. E. Jefferson and A. J. Lyman. He will engage in city missionary work.

MAVROMATIS, LAZARUS K., Hartford Sem., o. Kirk St. Ch., Lowell, Mass., June 12. Sermon, Rev. C. W. Huntington, D. D.; other parts, Rev. Messrs. G. E. Martin and S. Vaites.

FRITCHARD, ARTHUR O., Union Sem., o. White Plains, N. Y., June 4. Sermon, Rev. C. C. Hall, D. D.; other parts, Rev. Messrs. H. M. Brown, F. B. Makepeace and Drs. T. C. McClelland and G. A. Gordon. He will serve as assistant to Rev. W. D. Street, at White Plains, having charge of the work at Arthur Manor.

SOLANDT, D. M., o. First Ch., Kingston, Ont., June 8. Parts, Rev. Messrs. Hill, Warrenner and H. A. Morton.

WARREN, CHAS. M., Am. Board missionary to Japan, o. Collinsville, Ct., June 12. Sermon, Prof. F. K. Sanders, D. D.; other parts, Rev. Messrs. S. D. Moses, C. E. Coledge and Dr. J. L. Barton.

WHITING, JNO. C., Union Sem., o. Ch. of the Pilgrims, New York, N. Y., June 15. Sermon, Rev. C. C. Hall, D. D.; other parts, Rev. Messrs. F. B. Makepeace, W. D. Street, C. L. Goodrich and Dr. C. E. Jefferson.

Resignations

BEAN, LEROY S., Saco, Me., church refuses to receive resignation and has granted a vacation until Oct. 1.

ESTABROOK, FRANK P., Needham, Mass., to take effect Aug. 31.

JOHNSON, LOUIS H., supplying at Stillwater, Minn., while studying at the university, resigns to enter Hartford Sem.

MACCORMACK, A., Coldsprings, Ont.

MINCHIN, WM. J., Wrentham, Mass., closing a 14 years' pastorate. He will spend some time in Porto Rico.

MORTON, H. A., Cobourg, Ont.

TRE FETHRE, EUGENE B., Ipswich and Rosette Park, S. D., resigns the latter field, which becomes self-supporting.

WINDSOR, WM., Campbell, Cal.

WYATT, CHAS., Clark, S. D., to take effect Sept. 1.

Churches Organized and Recognized

CLAREMONT PARK, N. Y., Rev. J. C. Whiting in charge.

W. SENECA, N. Y., 26 members.

Summer Supplies

HARDIN, RICHARD, Los Angeles, Cal., at Market St. Ch., Oakland.

MARZOLF, WM. A., Chicago Sem., at Grand River, Io.

Personals

KELSEY, HENRY H., Fourth Ch., Hartford Ct., does not leave his church for three months this summer, as reported some weeks since.

KETTLE, WM. F., Homer, N. Y., was presented with a purse of \$120 by his parishioners at the completion of five years' pastorate.

PARK, WM. E., at the urgent request of the church in Gloversville, N. Y., will remain in charge until next spring, although he does not withdraw his resignation.

RICHARDS, THOS. C., and wife, Torrington, Ct., were presented with a Morris chair and a sum of money on the thirteenth anniversary of their marriage, June 10.

SMART, GEO. T., and wife, Newton Highlands, Mass., at a reception tendered them by their parishioners, June 18, were given \$444. Dr. Smart's address this summer will be Heatherleigh, Queen's Road, Leicester, England.

Dedications

BARRYVILLE, N. Y.—New house of worship, June 9. Three children of the founder, Rev. Felix Kyte, participated in the service. Dr. W. A. Robinson preached dedicatory sermon.

CHICAGO, ILL., Grace and Bowmanville, renovated houses of worship, June 7, with all-day services.

HOLDEN, ME.—Renovated church building, rededicated June 16, in connection with session of Penobscot County Conference. Addresses were by Rev. Messrs. Chapin, Freeman, Merrill and Professor Hulbert.

Material Gain

CAMPTON, N. H.—Walls and ceiling of auditorium redecored. Services held in chapel meanwhile.

CUMMINGTON, MASS.—New cellar and furnace, slated roof, most of side galleries removed and addition built to accommodate new organ. The organ was the gift of Mr. Worcester Warner, now of Cleveland, O., but a native of Cummington, whose mother is in her 60th year of membership. It was dedicated with an organ recital by Prof. W. G. Hammond of Holyoke.

HUDSON, N. H.—Church edifice to be raised to furnish room underneath for a vestry and other needed rooms, and auditorium to be finished to the pinnacle of the roof.

IBERIA, MO., Rev. H. A. Cotton. Deficit met; house of worship newly roofed; interior papered and painted; tower repaired. Academy erecting a \$1,500 addition.

LONDON, ONT., First.—Auditorium completely renovated. Reopened with sermons by Rev. J. P. Gerrie.

MEDWAY, MASS., Rev. R. W. Drawbridge. Repairs costing \$400 made on vestry; opera chairs and pictures on walls introduced.

MEREDITH, N. H., North.—By the generosity of Mrs. Mary A. Ward: chapel repaired, ceiling whitened and walls covered with green crepe paper, room furnished with electric lights and new seats assured.

Bequests and Other Gifts

BRIDGEPORT, CT.—The widow of Rev. Bronson H. Beardsley, besides bequeathing \$50,000 to found a home for aged Protestant couples, gives \$40,000 more in charity. The Bridgeport Y. M. C. A. receives \$5,000; the Congregational Education Society, the Connecticut Missionary Society and the W. B. M., \$3,000 each; the A. B. C. F. M., \$1,000; and the Academy at Weiser, Ida., \$5,000 for an industrial school in memory of Mr. Beardsley.

CONCORD, N. H., First.—By the will of Mrs. Mary C. H. Seavey, the C. E. M. S., A. M. A. and A. B.

C. F. M. receive \$6,000 each, not \$1,000 each, as stated last week; and the C. C. B. S., First Congregational Society, Concord, Concord Female Charitable Society, and N. H. Centennial Home for the Aged, \$1,000 each. Mrs. Seavey was 84 years old and had been a member of the First Congregational Church in Concord, N. H., for 67 years, joining at the age of 17.

NASHUA, N. H.—By the will of the late Virgil C. Gilman, Dartmouth College receives \$1,000 to found a scholarship, on condition that his daughter, Mrs. C. W. Holt, and her husband be consulted as to who shall be the beneficiary. The Orphans' Home at Franklin, N. H., also receives \$1,000, to be known as the Virgil C. Gilman Fund.

NEWBURYPORT, MASS., Belleville.—To the Fiske Memorial Fund, for constructing a chapel in memory of Dr. Daniel T. Fiske, pastor for more than fifty years, \$5,000 from an unnamed donor. The fund now amounts to \$11,500, besides the chapel site next the church, bought last year. The new building will provide model Sunday school rooms, arranged to be thrown into one, and will be used for religious purposes only, leaving the present one for social purposes. Rev. Richard Wright is now pastor.

NEW YORK, N. Y.—Among bequests of the late Geo. C. Williams of the Chemical National Bank are \$3,000 to the American Board; \$3,000 to First Church, East Haddam, Ct., and \$2,000 to the Church in Millington, Ct. Mr. Williams was a native of East Haddam and has always been generous to the old home church.

SPRINGFIELD, MASS.—The will of William H. Richardson leaves \$1,000 to the French-American College, \$2,000 to the Vermont Domestic Missionary Society, \$1,000 to the American Missionary Society, (A. M. S.) \$1,000 to the Y. M. C. A. of Mass. and R. I., and \$500 each to Northfield Seminary and the Mt. Hermon school for boys.

Congregational Clubs

NEW HAVEN, CT., at Dwight Place Ch., June 8, twentieth anniversary. Former presidents gave reminiscences of the club's past.

Spiritual Activity

BRADDOCK, PA., Rev. Wm. Slade, pastor. Just before a recent communion service, when 20 members were received, a brief prayer meeting was held by the officers and new members, in which each offered at least a sentence prayer.

CHESTER, CT. The ages of 14 members received last month on confession ranged from 14 to 76 years.

CRIPPLE CREEK, COL., Rev. S. T. McKinney, pastor, united with four other churches in three weeks' evangelistic meetings under C. C. Smith. During the last quarter, 30 members united, 24 on confession.

DETROIT, MICH., North, Dr. J. W. Sutherland, minister, on its first anniversary received 10 new members, making 252.

DUBUQUE, IO., First, enjoyed a Red Letter Day at its regular May communion May 3, when 54 persons were received into the fellowship of the church, 45 of them on confession of faith. Of this number 9 were children from 12 to 14 years of age; 18 were young men and young women and 27 were married people. The pastor, Rev. F. G. Smith, arranged to receive them in three different groups.

INDIANAPOLIS, IND. Union gospel meetings of nine churches, under the leadership of Rev. M. H. Lyon of Wheaton, Ill., assisted by Mr. H. J. Lloyd of Chicago.

MCCOOK, NEB., Rev. F. W. Dean. The recent accession of 18 members was the largest at a single communion in the church's life of 20 years.

RAVENNA, O. At the May communion twenty-nine members were added, mostly by baptism. Twenty more will soon follow, thus securing a valuable addition of a working force from all classes.

SOUTH BRISTOL, ME., Union, Rev. C. W. Rogers. The 28 charter members of this new church include 10 men and their wives, all the men except the pastor and eleven others having joined on confession. Five denominations are represented. No special meetings have been held; no sensational or emotional methods used; simply plain appeal to an intelligent appreciation of righteousness and to the individual responsibility for the moral welfare of the community.

WEST BLOOMFIELD, N. Y., Rev. N. W. Bates. Twenty three young people have united during the past winter, almost entirely as the result of Decision Day in the autumn, followed by faithful individual work.

WEST PULLMAN, ILL., First, Rev. D. O. Bean. Its debts have been cleared away, the spiritual life deepened in its members and harmony increased. There have been 152 adult accessions, 140 on confession. One hundred young people have been received on a junior roll, where they can be cared for separately and receive catechetical instruction. This makes a total growth for the year of 252.

In and Around New York

Northfield in New York

The Northfield Conference this summer will extend its work to New York city, Carnegie Hall having been secured for Sunday evenings in July. Mr. Campbell Morgan is to speak, and his popularity almost insures the filling of the hall, which seats from 3,500 to 4,000 people. Mr. Morgan will teach in the Bible School at Northfield, as already arranged, spending only his Sundays in New York. The new plan is commended by all religious leaders.

The Beecher Memorial Site

It has been locally reported that there is dissatisfaction in Plymouth Church because of the alleged purchase, by the committee in charge of the work, of a site for the Beecher Memorial opposite the church, not adjoining it. It has been understood all along that the lots adjoining the church were to be used for the Memorial and the reported purchase of lots on the other side of the street naturally caused comment. Dr. Hillis says that there is no trouble about the matter and that reports in daily papers have little foundation in fact. The committee has the confidence of the people and will doubtless make a public statement when one is needed. As Dr. Hillis says, "... when the committee has anything to say it will say it authoritatively. The time has not come for it to decide upon any course of action and there is nothing to be said until some action is taken."

From New York to Manila

Dr. S. B. Rossiter, for twenty-seven years minister of the North Presbyterian Church here, has been selected by the Presbyterian Board of Foreign Missions as pastor of the First Presbyterian Church, Manila. This church, which has been pastorless for some time, is attended by Americans resident in Manila, and Dr. Rossiter's work will be entirely among these with no relation to work among natives. It is said that there are 10,000 Americans there; and Dr. Pentecost, who has been holding evangelistic services there, prophesies that within ten years there will be 100,000 American residents. It is planned to erect a fine edifice for the congregation already gathered, and Dr. Rossiter will devote much of his time before starting for the Philippines to raising funds for it.

\$100,000 for Fresh Air

The summer charities of New York churches cost at least \$75,000 annually. It is spent in taking children and their mothers to summer homes for one to two weeks each and also for

one-day trips to the seaside. The sum mentioned does not include that expended by charitable and benevolent societies. About thirty churches maintain their own summer homes and send there weekly or bi-weekly parties of fifty to 100 children. Many of these churches are Episcopal, St. George's spending \$4,000 every year, Trinity \$3,500, Grace, \$3,300, St. Thomas' \$3,600 and the Heavenly Rest \$2,200. Of the other denominations the Fifth Avenue, Brick and University Place Presbyterian Churches spend each summer from \$1,500 to \$2,500 each, the Collegiate Reformed \$1,500 and the Divine Paternity Universalist \$1,200. Many churches contribute to societies which carry on this summer work or to the Fresh Air Fund of the *New York Tribune*. Such contributions would make the total expended for summer charities over \$100,000. C. N. A.

Three Ordinations

Three strong men have recently been ordained within the circle of the New York Brotherhood for service in local churches. All were students from Union Seminary, who by working in city churches had gained valuable experience. Each made a clear, positive declaration of his faith, and was ordained by the unanimous vote of the council which examined him. All gave proof of their abiding love for their honored president, Dr. Charles Cuthbert Hall, who preached two of the ordination sermons.

These new comers are already busy: Rev. Arthur O. Pritchard will serve as assistant to Rev. W. D. Street of White Plains, and take charge of the branch work at Arthur Manor. Rev. John Gray, the son and grandson of Scotch ministers, will engage in city mission work and continue his seminary studies another year; and Rev. John C. Whiting is minister in charge of a new enterprise in the

Bronx—the Claremont Park Congregational Church, which promises steady growth. The statements of experience and belief were marked by candor, sincerity, and a positiveness of utterance which made of each a gospel message. F. B. M.

Meetings and Events to Come

CHRISTIAN WORKERS' CONVENTION, Moody Bible Institute, Chicago, June 23-30.
UNION MINISTERS' MEETING to hear address by Rev. R. J. Campbell of London, Park Street Church, Boston, June 29, 11 A. M.
SOUTHERN YOUNG PEOPLE'S MISSIONARY CONFERENCE, Lookout Mountain, Tenn., July 1-8.
NATIONAL EDUCATION ASSOCIATION, Boston, Mass., July 6-10.
NATIONAL CONVENTION OF Y. P. S. C. E., Denver, Col., July 9-13.
AMERICAN LEAGUE FOR CIVIC IMPROVEMENT, Chattanooga, N. Y., July 13-18.
INTERDENOMINATIONAL YOUNG PEOPLE'S MISSIONARY CONFERENCE, Silver Bay, Lake George, N. Y., July 21-31.
INTERDENOMINATIONAL BIBLE CONFERENCE, Lake Orion, Mich., July 23-Aug. 3.
OLDER BOYS' CONFERENCE, Silver Bay, Lake George, N. Y., Aug. 28-Sept. 2.

A Bad Stomach

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Among its symptoms are distress after eating, nausea between meals, heartburn, belching, vomiting, flatulence and nervous headache.

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Marriages

The charge for marriage notices is twenty-five cents.

BISHOP-RAND-In Newton Center, Mass., June 11, by Rev. Ralph T. Flewelling. Rev. E. W. Bishop of South Church, Concord, N. H., and Rachel Rand of Newton Center.

WILEY-BURTON-In Grinnell, Io., at the home of the bride's father, June 11, by Rev. Hubert O. Judd of Mantorville, Minn. Rev. Horace S. Wiley, pastor of the Congregational church, Dodge Center, Minn., and Kate Burton.

Deaths

The charge for notices of deaths is twenty-five cents. Each additional line ten cents, counting eight words to a line. The money should be sent with the notice.

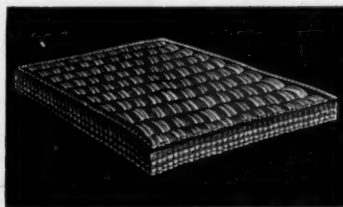
MEAD-In Scotland, Ct., June 13, suddenly, of heart disease, Rev. Henry B. Mead, for the past ten years pastor of the church at Scotland, aged 60 yrs. A graduate of Yale College and Seminary, he had held pastorates in Maine, Vermont, Florida and at different points in Connecticut.

STONE-Of heart failure, June 10, Hannah I., wife of Rev. E. P. Stone, of Lapeer, Mich.

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The Daily Portion

THE HANDBOOK BIBLE READINGS

BY ISAAC OGDEN RANKIN

June 28, Sunday. *The Temple Cleansed.*—*Matt. 21: 12-17.*

These were not only traders but also cheats. The excuse was the convenience of the worshippers, the motive was gain. Beware of the borderland of doubtful excuses where the bounds are faintly marked upon the side toward sin. Note that his Father's house is still the center of attraction for Jesus. He went to it at once. Recall the incidents of his presence in the temple, beginning with his boyhood visit, and not omitting that other driving out of the traders at the beginning of his ministry.

June 29. *The Anointing.*—*John 12: 1-11.*

Selfishness never finds fault justly or gracefully. Judas was not the one to remind Jesus of the needs of the poor, nor to blame Mary for her eager devotion. Jesus would not check the expression of Mary's overflowing love. He knew the value of spontaneous and uncalculating service and he knew also that one who would serve him unselfishly could not forget the poor. Remember that love needs expression and that there is other poverty than want of bread. Christ may be served by the poetry as well as by the prose of life.

June 30. *The Greeks Seek Jesus.*—*John 12: 20-36.*

Here is our Lord's rejoicing in the overflow of power—the first wave of the rising tide that is to cover the earth. It suggests the full tide of his thoughts and hopes—the many things he had to say to his disciples which they could not bear—for which he had no earthly confidant. Compare John 10: 16 and 17: 20 for other hints of this hidden cosmopolitan thought of Christ which first found its expression after the resurrection. Note the central parable of the seed. Life may come more abundantly out of our self-denials and self-repressions.

July 1. *The Commandment of the Father.*—*John 12: 37-50.*

What difference in the point of view! God's commandment seems to many the death of pleasure, the disappointment of hope, the sacrifice of ambition; but to Jesus it is life everlasting. Life with Jesus always means full and abounding life. Which view is more likely to represent the truth? Who has the vantage ground for vision? Note Christ's ambition—to be the true human expression of the will and thought of God.

July 2. *The Barren Fig Tree.*—*Matt. 21: 18-22.*

If a man uses and kills a tree to make a post, shall not the Son of Man use one to make a parable? It was not the senseless anger of a disappointed man, it was the use of an opportunity of teaching. This object lesson of life without fruit-bearing and its worthlessness has become part of the common thought of the Western world.

July 3. *Refusing to Give Account.*—*Matt. 21: 23-27.*

If they had listened to him they would have known by what authority he acted. He never concealed his mission. This is not Christ's refusal to meet sincere inquiry but his closing the mouths of would-be accusers. The emphasis rests on "you." Their confusion was absolute. They must risk their infallibility or their popularity.

July 4. *Independence Day.*—*Psa 144: 1-15.*

The climax of the psalm is God's power and presence making for prosperity. Misfortunes

may come, as the streams may dry, but the nation whose God is the Lord has the fountain. We may carry the thought still further and say that it is better for our nation to have God without prosperity than prosperity without God. For there is no greater national peril than a godless wealth and strength.

The Anniversary of the Pittsburg Association

A year has passed since its organization, and the Pittsburg Association of Congregational Churches and Ministers, the field of which is Pittsburg and vicinity, still lives, stronger, more united and enthusiastic than ever. The annual meeting was held, June 8 and 9, at Ebensburg. In his address of welcome, Hon. Alvin Evans gave a résumé of this patriarch church, founded in 1797 by the Welsh settlers. The age of this church and the youth of the association were an inspiration to one another.

Papers were read by Rev. Messrs. W. F. Slade, George Marsh and Howell Davies on *The Aggressive Spirit of Christianity, The Possibilities of Congregationalism in Western Pennsylvania, and Modern Conceptions of Practical Christianity*. It was the sense of the meeting that Congregationalism is losing many golden opportunities in this part of the country, with its rapidly growing industries and population, its new suburbs and new towns. The home missionary committee was urged to advise and help in sustaining the work wherever possible, so that a Forward Movement may be undertaken.

Dr. Tracy from South India ably represented the A. B. C. F. M., as did Dr. C. J. Ryder the A. M. A. The two sermons, one at the beginning, the other at the close of the meeting, bound the good things together with a spiritual blessing refreshing to all. Rev. Thomas Clayton had for a subject *The Sacred Significance of the Cross*, and Rev. B. G. Newton, *Jesus Only, as Message, as Mediator, as Mission*. The cantata rendered by the church choir fitly prepared the way for the presentation of the gospel message.

The officers for the ensuing year are: moderator, Rev. B. G. Newton; scribe, Rev. Howell Davies; registrar, Rev. W. F. Slade; treasurer, Mr. Abblett. This association has accomplished what some had thought impossible—a union of Welsh and English churches. Three Slavonic churches and one Swedish church are also members. The experimental stage is past, interest increases, denominational enthusiasm is second only to loyalty to Christ. As was anticipated, the attendance exceeded that at the state association at Scranton. Eleven churches of the sixteen forming the association were represented by forty delegates. An account of the origin and organization of the association, together with its constitution, is to be published.

W. F. S.

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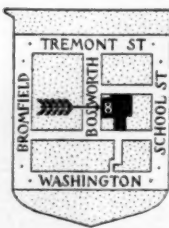
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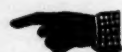
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Long Island

Long Island, like ancient Gaul, may be divided into three parts—Brooklyn, the fourth in size of the cities of the United States, the surrounding suburbs, and the remaining portion. The island is over one hundred miles long and contains more than a fourth of the population of the state.

The churches outside the city and its suburbs are united in the Suffolk Association. The recent meeting held in Jamesport was one of large attendance and rare fellowship. In spite of the incoming flood of Poles, Jews and Italians, all nominal members of the Roman Church, the reports indicated growth and good cheer in the churches surviving. Orient recently made the largest offering to foreign missions in its history, and that is saying much, for it is the oldest church of our order in the state. Aquebogue, next in age, is now making extensive improvements in its parish house, which, with the

beautiful church edifice, will give it fine equipment. Patchogue, under the leadership of its new pastor, made an offering of \$1,100 Easter Sunday toward its debt. The property is the most costly on the island and affords every convenience.

Sunday, May 31, was a red-letter day in the Sayville church. Just forty five years before the mother church in Patchogue had granted letters to forty members to form the present organization. Under the guidance of the present pastor, Rev. Arthur Frost Newell, the church has been led into larger usefulness than ever before. In the special service, the people celebrated their emancipation from debt. Rev. C. H. Richards, D. D., came from New York and preached the sermon. Two little girls in white bore the canceled mortgage down the aisle to the table in front of the pulpit, where they were met by the pastor and deacons of the church. The senior deacon, "Uncle Willett" Green, applied the lighted match, and, as the smoke ascended,

the congregation arose and sang the Doxology. This seaside town more and more attracts people of wealth and culture from the metropolis, an hour distant by rail, and the future of the church, now united and free from debt, is bright with promise.

E. L. H.

Let us be thankful—thankful for the prayers
Whose gracious answers were so long delayed,
That they might fall upon us unawares,
And bless us, as in greater need, we prayed.

—James Whitcomb Riley.

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We complied with his request to refuse to sell to the other boys. Since then he has sold an average of 100 copies a week for almost a year. His town, lying in the copper country of the upper peninsula of Michigan, has been built four years and has just 750 inhabitants, and he is ten years old.

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For Endeavorers

PRAYER MEETING

BY REV. H. A. BRIDGMAN

Topic, July 5-11. Endeavorers in Training for Public Life. Gen. 41: 38-42; Acts 7: 35, 36; Dan. 6: 1-4.

A special timeliness is given to our theme not only because it will be considered just after the Fourth of July, but because the six months just closing have been unhappily signalized by revelations of corruption in civic life in different parts of the country. To the disclosures regarding rottenness in the Rhode Island legislature and official misdoings in the municipal life of St. Louis, Minneapolis and Philadelphia, are now added painful chapters concerning the way in which members of the Post Office Department at Washington have enriched themselves at the expense of their countrymen.

All these discoveries—and we fear they could be matched by malfeasance in office not yet unearthed—emphasize the crying need of men in public life, straight, clean, incorruptible. The first reason why Joseph and Daniel were invested with power by the heathen potentates of their day was the fact that these Hebrew young men could be trusted to do the righteous thing. If you want to be useful in public life, train yourself in the way of virtue and the shortest and surest path to virtue is wholesome religion, honestly professed and consistently practiced. The more you exercise yourself in godliness, the farther you get above the reach of temptation, the more likely is a community to seize upon you when it wants the right man in the right place.

But goodness must be supplemented by capacity. To be a worthy citizen of the republic today, to acquire and propagate right views touching great civic and social questions pressing for solution, to apply one's self efficiently to the purification of politics, requires more learning and wisdom than most of us possess. Political science and current events classes help to broaden our horizon and make our information more exact. Albert Shaw's books on municipal government are a mine of suggestions. Helpful also are *The Improvement of Towns and Cities* by Charles Mulford Robinson and *American Municipal Progress* by Charles Zeublin. Educational and social organizations like the Old South Society in Boston and the American Institute for Social Service in New York supply gratuitously much valuable literature.

Added capacity comes from faithfully performing the lighter duties of citizenship. If a Christian Endeavorer attends his ward caucuses as regularly as he does his prayer meeting, if he canvasses the respective merits of the candidates for office, if he knows the policeman on his beat and watches officials to hold them up to the best ideals, he becomes versed in practical politics and is better able to bring to pass desirable reforms. Sometimes a man serves his community best by openly protesting against some flagrant wrong. Edward Everett Hale proceeds on the principle that when a man thinks a protest ought to be made he is the one to make it without waiting for his neighbor.

More young men of the best type are in training for public service than we realize.

DRAKE'S PALMETTO WINE

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The Drake Formula Company, Lake and Dearborn Streets, Chicago, Ill., will send one trial bottle of Drake's Palmetto Wine, free and prepaid, to every reader of *The Congregationalist* who needs such a medicine and desires to test it. Simply send your name and address by letter or postal card.

I have in mind a group in a city of the interior that has met throughout the winter every week or two for a number of years simply to talk over problems of city government. These young men were not ambitious for office, but simply wanted to train themselves in citizenship. It happened that in due time out of that little group came the Christian young man who has acquired a national reputation for bringing order and decency out of one of the most corrupt municipal administrations in this whole land. The brightest, most attractive and most thoroughgoing young layman whom I met during my recent trip to the Pacific coast was a pronounced Christian Endeavorer who has recently been instrumental in carrying through the Washington state legislature a bill against gambling. He told me that he was surprised to find that when he once had courage to go ahead with what he thought was an unpopular crusade, forces rallied to his aid from quarters whence he least expected support. That will always be the experience of the valiant young man who seeks to bring his religion to bear to count for public morality.



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WE BELIEVE—That he is willing to acquire knowledge, even through the medium of an advertisement, if facts are plainly, honestly, fairly and fully stated.

WE HOPE—To have the opportunity to instruct the readers of this paper in the matter of Commercial Wireless Telegraphy as an inviting and profitable field for investment. To that end we have published:

- 1.—"**MARCONI WIRELESS.**"—56 pages, 32 half-tone cuts. Handsomely printed and bound. An ornament to the library table.
- 2.—"**THE WEEKLY MARCONIGRAM.**" A periodical presenting a day-by-day history of the progress and development of the Marconi System.
- 3.—"**A LITTLE BROCHURE,**" containing much historical and statistical matter of interest to a possible investor.
- 4.—"**A VARIETY** of minor documents.

WE WILL SEND FREE OF CHARGE—Any one or all of these publications, for the asking, provided you mention the name of this paper. Don't write for them unless you are truly interested.

We are offering the public an opportunity to take advantage of the great possibilities of Wireless telegraphy as a means of profitable investment. An investigation on your part will demonstrate that more money is to be made in a few years out of Marconi securities than is possible by any other medium.

WE DON'T WANT YOUR MONEY unless you are convinced that by investing it in the securities we offer you, you are benefiting yourself and your family. In order to fully inform you of the present status of the Marconi System, we have compiled the above publications, and are publishing "The Weekly Marconigram," in which each stage of development is recorded. Our *Correspondence Bureau* will answer any and all questions and furnish all desired information in reference to the Marconi system and the Marconi Wireless Telegraph Co. of America.

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Broad Exchange Building, New York.
Gaff Building, Chicago.
Canada Life Building, Montreal.

Canadian Congregationalists in Session

A Jubilee Gathering

The Union of Ontario and Quebec celebrated its jubilee at London on June 10-13, and placed on record one of the best meetings in its history. The attendance was large, the program full almost to overflowing and the interest unabated to the close. Expectation, courage, higher resolves and endeavors were the manifest outcome of the gathering, which will mark a new epoch in Canadian Congregationalism.

Annual Utterances

The chairman's address and the annual sermon are, as a rule, the two official deliverances of the year. The former this year was based on *The Changing and the Abiding in Religious Thought and Life*, and the latter on *Christ, the Center of Authority*. Both speakers were in sympathy with progressive thought, traveled in places somewhat similar ground, and made a practical and constructive application of their themes.

Other Addresses

The other platform addresses dealt mainly with evangelism, home and foreign missions, education and a higher ideal in life. No discordant note was struck, and one speaker, Rev. J. Edward Flower, M. A., of London, Eng., deserves special mention, not alone as a visitor, but also for the enthusiasm which his words evoked. Mr. Flower gave no uncertain sound as to his own determination to espouse "passive resistance" to the Education Bill.

Juniors and Veterans

Every year work among young people has a special place on the program, but the jubilee of the union called for a session with the veterans. Six responded, and their names are worthy of a place in this record. I shall name them in the order in which they were called to the platform: Rev. Messrs. Daniel Macallum, John McKillop, John Wood, William Wye Smith, Robert Hay and Matthew S. Gray. Some are past and the others are nearing their eightieth year, and very interesting and impressive were their reminiscences.

The Challenge from England

Very enthusiastically was the challenge from England for the removal of the church debts taken up. For this the union will also be historic. A strong committee has been appointed, which will meet at once to put the challenge in active operation. Hope now gives place to belief that the indebtedness will be overtaken, and new life as a consequence will be felt in the churches.

Another Forward Movement

The Home Missionary Society also made a new departure in planning for an arrangement with the Methodist and Presbyterian churches for a certain territory which is strongly Congregational for its own exclusive working. Rev. Frank J. Day of Sherbrooke, will shortly visit part of this territory, while Rev. W. J. Hindley of Vancouver, will spend at least six months in an itinerary, preaching and prospecting. There are already a number of churches in Welsh, Scandinavian, and other settlements which are Congregational in all but name.

Questions of More Public Moment

A strong resolution was passed requesting the Ontario Government to carry out the will of the electors as declared in the referendum vote. The cigarette was also discussed, and the Dominion Government petitioned to stop its manufacture and sale. Warm words of sympathy for the Nonconformists of England in their opposition to the Education Bill were also placed on the minutes, and will be forwarded to representative Congregationalists of the Old Land.

J. P. G.

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It means too much misery and piling up of disease for all parts of the body. Death often starts with constipation. The clogging of the bowels forces poisons through the intestines into the blood. All sorts of diseases commence that way. Most common complaints are dyspepsia, indigestion, catarrh of the stomach, liver complaint, kidney trouble, headaches, etc. The bowels must be relieved, but not with cathartics or purgatives. They weaken and aggravate the disease. Use Vernal Saw Palmetto Berry Wine instead. It is a tonic laxative of the highest order. It builds up and adds new strength and vigor. It assists the bowels to move themselves naturally and healthfully without medicine. One small dose a day will cure any case, and remove the cause of the trouble. It is not a patent nostrum. The list of ingredients goes with every package with explanation of their action. It is not simply a temporary relief, it is a permanent cure. Try it. A free sample bottle for the asking. Vernal Remedy Co., 122 Seneca Building, Buffalo, N. Y. For sale by all leading druggists.

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NINETY-NINTH SEMI-ANNUAL STATEMENT, JANUARY, 1908

SUMMARY OF ASSETS.	
Cash in Banks	\$427,046.49
Special Deposits in Trust Companies	545,527.84
Real Estate	1,593,592.06
United States Bonds	2,040,000.00
State and City Bonds	2,869,000.00
Railroad Bonds	1,375,430.00
Water and Gas Bonds and Stocks	519,000.00
Railroad Stocks	8,174,350.00
Bank and Trust Co. Stocks	456,350.00
Bonds and Mortgages, being 1st lien on Real Estate	112,700.00
Premiums uncollected and in hands of Agents	985,872.94
Interest due and accrued on 1st January, 1908	9,315.79
	\$17,108,635.12
LIABILITIES.	
Cash Capital	\$3,000,000.00
Reserve Premium Fund	5,986,973.09
Unpaid Losses	757,114.45
Unpaid Re-insurance, and other claims	853,606.95
Reserve for Taxes	75,000.00
Net Surplus	6,436,688.69
	\$17,108,635.12
Surplus as regards Policy-holders	\$9,436,688.69
JOHN H. WASHBURN, President.	
ELBRIDGE G. SNOW, Vice-President.	
FREDERIC C. BUSWELL, 3d Vice-Prest.	
EMANUEL H. A. CORREA, 3d Vice-Prest.	
ABRAHAM M. BURTIS, Secretaries.	
WILLIAM H. CHENEY, Secretaries.	
HENRY J. FERRIS, Asst. Secretary.	

FOR all kinds of Church and Sunday School Records and Requisites, no matter when published, send to the Congregational Bookstores at Boston or Chicago.

Bradford Academy Centennial

The hundredth anniversary of the founding of Bradford Academy, the oldest institution in New England for the higher education of young women, was observed with notable success, June 16 and 17, two of the rare rainless days of this wet June. Tuesday was devoted to class reunions and receptions. Several hundred graduates and former pupils came from places far and near. Special honor was given to Mrs. Daniel Kimball, eighty eight years of age, the oldest living pupil and to the two surviving members of the class of 1842, the first class to receive diplomas. A particularly gratifying feature was the presence of Miss Abby H. Johnson, principal from 1838 to 1875, many of whose pupils and other friends rejoiced in the opportunity to greet her. Tuesday evening the building and grounds were beautifully illuminated, and a general reception was given by the principal and trustees, the spacious building being thronged.

Wednesday forenoon came the formal graduating exercises in the village church. Dr. Hamilton W. Mable delivered the address—a splendid effort that held the delighted attention of the crowded audience throughout. Every one was charmed also by the beautiful solo singing of Mrs. Edmund A. Burnham of Stafford Springs, Ct., a Bradford graduate. Diplomas were presented by the president of trustees, Rev. Arthur Little, D. D., to the twenty-two members of the graduating class, eighteen being in the general course and four in the college preparatory. The final event was the Commencement dinner, served to about 700 people in a large tent on the campus. The supply of dinner tickets was insufficient to meet the demand. The post prandial exercises were in charge of Rev. C. W. Huntington, D. D., vice-president of the board of trustees. Addresses were made by Miss Laura A. Knott, principal of the academy, Hon. Addison Brown, LL. D., of New York, one of the trustees, Mrs. H. A. Stimson of New York and Mrs. Dexter E. Wadsworth of Quincy, both alumnae, Prof. H. M. Tyler of Smith College, and Hon. George A. Marden of Lowell.

Nothing marred the centennial observance, and genuine satisfaction and enthusiasm were everywhere manifest. The flourishing condition of the academy contributed much to the universal good feeling. Since the coming, two years ago, of the present principal, the development of the school has been phenomenal. The faculty has been strengthened, the curriculum improved, a college preparatory course established, and the number of students has more than trebled. Applicants were rejected last year for lack of accommodation. The loyal interest of the alumnae was never so active and marked as now.

POWERFUL

A Pure Food Drink Has Great Sustaining Power.

The sustaining power of Postum Coffee when properly cooked is greater than most people imagine and it is well illustrated in the story told by a young Texas woman who says: "I almost lived on Postum Cereal Coffee for over a month and there was over a week I did not eat anything at all but just drank the food drink Postum and yet I grew stronger and gained weight."

"Our family physician examined Postum and decided to use it altogether in place of coffee. We all think it has no equal as a nourishment for the sick, for beside being pleasant to the taste it is so strengthening. My father and mother have always been coffee drinkers and suffered all kinds of troubles from the coffee until about a year ago a neighbor was praising Postum and mother decided to try it. "They improved at once and have drank Postum ever since and mother, who used to be bothered with nervousness and sleeplessness particularly, is in splendid health now. She says the change came entirely from drinking Postum and leaving off coffee." Name given by Postum Co., Battle Creek, Mich.

Closet and Altar

DEPRESSION

Be strong and courageous, be not afraid nor dismayed; with us is the Lord our God, to help us and to fight our battles.

As soon as I go back and take my stand upon His bare word, I recover my joy and peace. Let me urge upon you the necessity of staying your faith upon Christ: not upon your most hallowed feelings, but upon Christ himself and his written promises.—James Hannington.

Will not God have something against us because we fasten so readily upon the adverse things in life and fill our mouths with sore complaint when all the time God's other gifts cluster about us unheeded?—Elsworth Lawson.

I hope to over-hope and over-believe my troubles.—S. Rutherford.

Make allowance for infirmities of the flesh which are purely physical. To be fatigued body and soul is not sin; to be in "heaviness" is not sin. Christian life is not a feeling; it is a principle.—Elizabeth Prentiss.

"Take up thy bed and walk;" the sick man heard;

One moment prostrate at the Saviour's feet,
And then obedient to the Master's word
When praising Jesus up the Jewish street.

Speak to our souls which long have lain, O God,

Crushed with the palsy of our mortal sin;
O bid us rise and lift our grievous load,
And we will labor up the toilsome road,
Till heaven's wide gates receive the wanderers in!

—Phillips Brooks.

Not what the world is to us, but what we are to the world is decisive of our happiness.—Wilhelmine von Hillern.

The temper of sadness is also fatal to the free action of the sovereign Spirit. The spark of heaven's fire may be drowned with tears. Sighs and complaints often indicate ingratitude, selfishness, unbelief; and we must watch and pray against these perilous moods. By incessant murmuring the children of Israel grieved and vexed the Holy Spirit; and still we do the same. Sadness is sometimes sin of the worst kind, and it never fails to damp, obscure, and choke the holy fire.—William L. Watkinson.

Father in heaven, we kneel before Thee, turning away from our anxious and over-careful striving for self, that we may live from Thy Spirit, content with Thy Providence. Reveal Thyself to us, Father, with the peacefulness of Thy love. Give us friendly hearts, with enjoyment in doing good. Open our eyes to the kindness and beauty of the world in which Thou hast placed us. Cause us to live in it as children in their Father's house, doing his will, protected and blessed by Him. And for the goodness of Thy Providence, and the gentleness with which Thou dost ever lead us, we will give Thee thanks from grateful hearts. Amen.

Reduced Prices on Suits and Skirts



YOU are now in the middle of your buying time, but the cloth manufacturer's selling time is over. That's why he will make us his best materials now at much less than former prices, and that's why we can make you suits and skirts made to order in the newest styles and of brand new materials, at one-third less than regular prices. Note these reductions:—

Tailored Suits and Etamine Costumes, former price \$10, reduced to \$6.67.

\$12 Suits reduced to \$8.

\$15 Suits reduced to \$10.

\$25 Suits reduced to \$16.67.

Traveling, Walking and Dressy Skirts, former price \$5, reduced to \$3.34.

\$6 Skirts reduced to \$4.

\$7.50 Skirts reduced to \$5.

\$10 Skirts reduced to \$6.67.

\$12 Skirts reduced to \$8.

Reduced prices on Traveling Dresses, Jackets, etc.

Catalogue, Samples and Bargain List will tell you the rest: sent free by return mail. If possible mention the color of samples you desire. If any garment ordered from us does not give satisfaction, send it back promptly and your money will be refunded.

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Nuggets from the Vermont Convention

If you would have your country better, you must be better.—*Dr. F. E. Clark.*

We must not confound the knowledge which compels all minds with the faith that is personal.—*Rev. A. C. Ferrin.*

To be a Christian is not to think as you think, or to think as I think, but to live as Christ lived.—*Rev. C. S. Hager.*

So long as there is sin there is punishment. If eternal sin be possible, eternal suffering is a necessity.—*Mr. Ferrin.*

The theistic evolutionist is here at length, and we bid him welcome as an ally with us against the materialist.—*Dr. G. W. Phillips.*

The church which has the courage to forget itself in passionate enthusiasm for the kingdom of God shall in that passionate forgetfulness find itself.—*Rev. G. G. Atkins.*

If our care for the larger interests of the kingdom decreases, while our readiness to provide for our own increases . . . we yet need instruction in the fundamental doctrines of the Christian life.—*Secretary J. M. Comstock.*

At no time since the Civil War have Vermont Congregationalists been so near to unanimity on any public question as in their opposition to this [local option] law and to the introduction of the saloon.—*Secretary Comstock.*

Salvation . . . consists in adequacy to circumstance—ability to master, use and live by the thing that comes along, whether that thing be a promise or a threat, an inspiration or a temptation, life or death.—*Rev. E. M. Chapman.*

If to have been identified with the beginnings and the whole reach of American history and associated with the things finest and best in American civilization means anything, then the Congregational Church is an American Church. But we have too much sense and humor and grace of God to call ourselves the American Church.—*Mr. Atkins.*

In place of proof text and dogma we must return to the preaching of the personal Christ. He does indeed appeal to the intellectual man and has done more to make the average man intellectual than all other voices out of the past. But the cogency of his appeal lies in the unique fact that he holds the secret of a reawakened, quickened and clarified emotional manhood. The task of the pulpit is to make the Christ again live among the men of today, and let him win them as life alone can do.—*Dr. Phillips.*

BRAIN BUILDING.

How to Feed Nervous Cases.

Hysteria sometimes leads to insanity and should be treated through feeding the brain and nerves upon scientifically selected food that restores the lost delicate gray matter. Proof of the power of the brain food Grape-Nuts is remarkably strong.

"About eight years ago when working very hard as a court stenographer I collapsed physically and then nervously and was taken to the State Hospital for the insane at Lincoln, Neb., a raving maniac.

"They had to keep me in a strait-jacket and I was kept in the worst ward for three months. I was finally dismissed in the following May but did no brain work for years until last fall when I was persuaded to take the testimony in two cases. One of these was a murder case and the strain upon my nervous system was so great that I would have broken down again except for the strength I had built up by the use of Grape-Nuts. When I began to feel the pressure of the work on my brain and nerves I simply increased the amount of Grape Nuts and used the food more regularly.

"I now feel like my old self again and am healthy and happy. I am sure that if I had known of Grape-Nuts when I had my trouble 8 years ago I would never have collapsed and this dark spot in my life would never have happened. Grape Nuts' power as a brain food is simply wonderful and I do not believe any stomach is so weak that it cannot digest this wonderful food. I feel a delicacy about having my name appear in public but if you think it would help any poor sufferer you can use it." Name given by Postum Co., Battle Creek, Mich.

There are desserts and desserts. The delicious health-giving kind are told about in the little recipe book found in each package of Grape-Nuts.

An Honored Pastorate Ended

Rarely have such testimonies been heard of a ministry as were given at the council last week which dismissed Rev. John A. MacColl from his pastorate of nearly fourteen years of the North Church, New Bedford, Mass. Representatives of other denominations, both ministers and business men, said that Mr. MacColl had been the pastor for the whole city, a trusted leader in civic affairs, a minister whose services had been sought extensively by those without church relations who were in any trouble, and freely given. Testimonials were read from the Christian Endeavor Society, the Sunday school and other organizations of the church, and from the conference of churches, paying affectionate tributes to his faithfulness and usefulness, his ability as a preacher and spiritual leader. Prof. C. P. Fagnall and Dr. Donald Sage Mackay of New York, members of the council, spoke of their long acquaintance with and high esteem for the retiring pastor. The council, which was unusually large and representative for such an occasion, in its result declared that it found no reason for advising the dissolution of the pastorate other than Mr. MacColl's judgment that it should end, and that in deference only to his determination they took this action. The church had refused by a large majority to accept Mr. MacColl's resignation, and it was understood that several of those voting in the affirmative did so because they believed he wished it.

Education

Atlanta University sends out an appeal for \$10,000 to meet immediate need. The urgency of the call is emphasized by the signatures of a large number of eminent men and women of New England, such as Presidents Eliot of Harvard, Prithett of the Massachusetts Institute of Technology, Tucker of Dartmouth, Hyde of Bowdoin, Harris of Amherst, Drs. George A. Gordon, E. Winchester Donald and Prof. Francis H. Peabody. Contributions will be received by Hon. Henry L. Higginson, 44 State Street.

The Commencement exercises of Robert College, Constantinople, occurred this year June 6-10, the examinations of undergraduate classes coming later, June 15-23. The past year has been prosperous. The college was visited during the year by Rev. Dr. E. B. Coe of New York, president of the board of trustees. The new vice-president, Rev. Dr. C. F. Gates, will enter on his duties next autumn. Two new buildings are soon to be erected, one to include a gymnasium and the other to be a residence for members of the faculty. The prospects are good for a considerable increase in the number of students, which will call for additional facilities in educational buildings and dormitories.

Rev. S. M. Crothers of Cambridge delivered the Commencement address at Abbot Academy upon The Ideal in Education, and eleven young ladies finished the course. The full complement of students—one hundred—had been in attendance during the year. The loyal alumnae of this ancient academy came back in large numbers to witness the laying of the corner stone of McKean Memorial Hall, the erection of which is made possible by the recent munificent contributions to the fund necessary—\$70,000—of \$7,500 from Mr. W. F. Draper, the venerable Andover publisher, and of \$10,000 from Mr. George G. Smith of North Andover. It is to be located on the north side of the quadrangle and to be completed for the seventy-fifth anniversary next year.

A Boston firm, Redding, Baird & Co., have been commissioned by Mr. Charles Larned of this city to build a window for the library at Oxford, Eng., a memorial to Clarissa Robinson Larned, who is a lineal descendant of the seventh generation of Rev. John Robinson of Leyden. The central design will be the reproduction of a painting by Charles West Cope, Departure of the Pilgrims from Delft Haven. The fact that it contains twenty-seven figures shows that the window is of no small size.

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But it won't take the pain out of a burn; it won't heal a wound; it won't take the ache out of rheumatism, neuralgia, etc. POND'S EXTRACT will. It will do it almost instantly. The claim that ordinary witch hazel is "just as good" or "just the same" as POND'S EXTRACT needs but a mite of consideration to prove its falsity. Ordinary witch hazel is nearly all water. That's why you can get so much for so little—because water is free.

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BY DAVID N. BEACH

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"A book with a purpose—the exploitation of Christian socialism as held by Washington Gladden, Charles M. Sheldon and other ardent workers. There is no question that the book will have a large sale. It touches so many questions of today with a beautiful faith and belief in the speedy rule of right. The illustrations by Charles Copeland are good and it is published in excellent make-up with an artistic green and gold cover."

The Denver Times says:

"This series of experiences in the life of a great corporation shows how results of weighty moment are gained through character controlled by religious faith. The portrayal of the possibilities of a corporation dominated by one man of nobility is an able study of character contrasts and power of harmonious growth."



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